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*The gospel gives the most perfect view of the human character.*

It shall be the design of this article to confirm and illustrate the truth that the gospel, by which I mean the whole word of God, furnishes the most important aid in the study of human nature. This it does

1. *Inasmuch as it exhibits a faithful counterpart of every variety of character that is to be found among men.*

It is true indeed that human nature in some of its general features is in every case the same: the same grand principles every where enter into its constitution: the same intellectual and moral faculties, the same appetites and passions, the same freedom of moral action, and the same original propensity to evil, may be found in the whole human family. But these constituent principles of human nature are so variously balanced, in different cases, as to lay a foundation for an almost endless diversity of character; and thus it is that while all men are originally the same in all the essentials of human nature, there are hardly two persons to be found between whom there is not some characteristic distinction.

Look round on the circle of your acquaintance, and you will see, even at a cursory glance that each one is distinguished by his own peculiarity; and though you may never have given yourself the trouble to enquire pre-

cisely in what it consists, you are still conscious of having always felt its influence. It will readily be perceived that the way to study human nature to the greatest advantage, is to contemplate it not so much in its general and essential features, as in the particular forms which it assumes in different cases. As that man would have but an imperfect idea of a picture who had merely glanced at its general outline, so neither would he have much insight into the human character, who had been contented to speculate upon its general principles, without taking the trouble to look at the living reality.

Now I venture to say that in no book is the human character so faithfully drawn, and in so great a variety of forms, as in the Bible. It has this advantage over all other histories that it is dictated by divine inspiration; and of course, every thing that it contains is true beyond the possibility of error. Other histories often exhibit characters which have no counterpart in reality, and which are readily seen to be the production of a prejudiced mind or a heated fancy; but in the characters of scripture, there is nothing distorted or monstrous; they are all taken from actual life, and bear the broad and unequivocal marks of reality; and there is hardly a form in which human nature can be conceived to exist, in which it is not actually portrayed in the word of God. Would you see a character formed for the purest friendship, constantly breathing the most amiable and be-

nevolent affection, contemplate that of the apostle John. Would you find another which unites the most heroic intrepidity and the most active perseverance, look at the Apostle Paul. Would you see the genuine operation of a rash and impetuous temper, look at Peter. Would you see avarice in all its contracted features, eagerly devising plans for the accumulation of wealth, and hurrying on to perfidy, and treason, and suicide, then look at Judas. Or would you see the slave of false honour, the man whose ruling passion is a regard to the opinion of the world;—where was this character ever more perfectly exemplified than in the case of Herod? In each of these cases and in a great variety of others which might be enumerated, who does not see that it is the genuine character that is given; the living, speaking, acting reality? Who that has read the Bible at all, is not able to recall many of the most prominent characters which are there delineated; and to distinguish them with the same ease that he does the characters of his neighbours with whom he mingles from day to day.

2. The gospel gives the most perfect view of the human heart, *by exhibiting man in almost every variety of circumstance*. It is not easy to decide how much of our intellectual and moral character we bring into the world with us, and for how much we are indebted to the influence of education and circumstances; but it is evident that this latter cause exerts a much greater influence than we usually attribute to it; and no doubt many things which pass for original and inherent peculiarities, if we knew the whole process by which the character had been formed, would be found to have been acquired. And it is not more true that the characters of men are in a great measure *formed* by circumstances, than that they are *proved* in the same manner; for it is almost proverbial that you cannot know either the strength or the weakness of a man until it is developed by difficulties or temptations. For instance

how little did Peter think, and how little probably did any of his fellow disciples think, that the time would ever come when he would deny his Lord; and yet under a change of circumstances, he was actually guilty of this unnatural crime. Who could have made David believe before his melancholy fate, that he was capable of such complicated wickedness as he afterwards perpetrated; and yet he not only actually did commit the foul crimes of adultery and murder, but his conscience slumbered till it was awakened by a pointed reproof from the prophet of the Lord. And how often too have good men found in the day of adversity or trial, that the principle of their virtue was stronger than they had been aware;—so strong as to enable them to pass securely through the furnace of temptation, or to smile in triumph at the martyr's stake. The same general truth is confirmed by the experience or observation of almost every day. Either in ourselves or others, we discover some new qualities developed by change of condition; and it is no doubt owing to the kindness of providence in ordering our allotments that we are preserved from many presumptuous sins, which the aid of powerful temptation would lead us to commit.

Now as the human character can only be developed by circumstances, we say that the Bible furnishes the best key to the mysteries of the heart inasmuch as it exhibits man in all the varieties of his condition. It shews us a great diversity of characters in prosperity, and adversity, and under the influence of almost every species of temptation, and gives us a faithful record of their conduct in these almost endlessly diversified circumstances. And not only does it trace with matchless fidelity all the features of individual character, by shewing us how men have acted in the various relations of life, but it is equally faithful in portraying the virtues and vices of nations; at least of that nation about which the history is more



particularly conversant. If you will trace the history of the Jews from the time that they first became a distinct people, to the destruction of their civil and ecclesiastical polity; if you will mark their various conduct through all the changes, and afflictions and captivities to which they were subject, I cannot but think that you may learn almost every important lesson concerning man in a public and national character. Their circumstances, it is true, were in many respects peculiar; but these very peculiarities served in a still higher degree to bring out and embody in living action what is in man; and to render the record of their deeds and their sufferings yet more interesting and instructive.

The remarks which have already been made, are, I trust, sufficient to shew that the gospel has a peculiar advantage for giving a correct view of the human heart, in at least these two respects;—that it exhibits every variety of character, and in almost all conceivable circumstances. By examining the various shades of character, and seeing how men have acted in various situations, we may ascertain in general, the laws of human action, and find a principle of analogy, by which we may calculate with some degree of correctness, the conduct of men from the circumstances of their condition.

3. But thirdly, the gospel accomplishes the same object *by developing the constituent principles of human nature*. It teaches us that the primitive state of man was a state of moral purity; but that in consequence of the fall we are born the heirs of moral corruption. It teaches the humbling truth that notwithstanding we are possessed of understanding, affections, conscience, and moral liberty as truly as was Adam before the fall, still we are constantly prone to evil; the harmony of the different parts of our nature is broken; and until this harmony is restored by divine power, our passions and appetites are all enlisted in rebellion against

God. The Bible teaches us what is confirmed by many other witnesses, that revenge, malice, covetousness and every evil passion, are the legitimate exercise of a depraved nature; that the fruits of the Spirit on the other hand, are love, joy, peace, meekness, temperance, brotherly kindness and charity. Such is the information which the gospel gives concerning human nature in its primitive, fallen, and regenerate state. And who will not say that the conduct which the Bible attributes to men flows as naturally from the temper which it imputes to them, whether in their depraved or regenerate state, as a stream flows from its fountain? By contemplating the characters of men as drawn by inspiration, we see the actual operation, the living image of human nature: by contemplating the great fact of the original apostasy, the moral condition to which it reduced us, the change which it has wrought in the state of the affections, and the more happy change which is effected by the power of divine grace, we discover the principles of human action: we learn to account for many anomalies in the characters of men by simply tracing the effect to its cause. It is obvious then that in this respect, the gospel is well worthy to be consulted as the interpreter of human conduct, as opening the door of the heart and shewing us what is in man.

4. Another way in which the gospel assists us in attaining a correct knowledge of the human heart, is *by exhibiting a faithful record of the divine dispensations towards men*. It is a legitimate conclusion from the moral character of God, that his conduct towards his creatures will be shaped agreeably to their character; and notwithstanding His ways are so much above ours, that we cannot usually anticipate his dispensations; and though it is acknowledged that the present is not a state of exact retribution; still we know that the general course of God's dealings towards mankind is accommodated to the character which they sustain. Now if we look into



the Bible, we shall find that the most prominent and glorious dispensation which it records is the gift of a Saviour; and what does this imply but a fact to which ten thousand other witnesses are ready to bear testimony, that man is in a wretched and ruined state? If we follow the Jewish nation through the different periods of their history, and this perhaps is the example which is more to our purpose than any other, as their government was directly administered by Jehovah, we shall find in his dispensations a salutary discipline administered for almost every evil that infects the human heart. We shall see that in different cases, he contemplates the working of different passions; here administering a providential rebuke for one sin, and there for another; in this case, aiming a blow at covetousness or lust, and in that at the workings of an idolatrous spirit. And if we come down to individual character, we shall find in instances almost innumerable, that the secret operations of the heart are distinctly contemplated in the dispensations of providence. How exactly were the dealings of God towards the children of Israel, accommodated as a temporary chastisement for the unnatural crime of selling their brother, and breaking their father's heart! However happy might have been the final result, they were for a while brought into circumstances which armed conscience with a most deadly sting, and made them feel the whole weight of their own ingratitude and cruelty; and they had afterwards a standing memento of their criminal conduct in their partial subjection to that very brother towards whom their envy and cruelty had been directed. How exactly was the divine conduct towards David predicated upon the nature and guilt of his crime; how well fitted to shew to him and to others what was in his heart; for it was not till the prophet Nathan had brought home the parable to his conscience in a personal application, that he seems to have had any just conception of the

heinousness of his conduct. And so too of Peter—what could have been better calculated than that piercing look of tenderness which Jesus gave him when he was mingling with the enemies of his master in the high priest's palace, to overwhelm him with the conviction of his guilt, and restore him from his melancholy fall? Jesus knew what was in his heart; that his character was a singular compound of rashness and tenderness; and with this knowledge of the man he gave him a look which instantly penetrated his heart, and overwhelmed him with remorse and contrition. Is it not evident that in each of these cases, the discipline of providence is an exact counterpart to the conduct of the man?

5. The gospel further displays the human character *by revealing a perfect standard of duty in the divine law; and an example of perfect obedience to that law in the character of Christ.* By the law, says the Apostle, is the knowledge of sin; that is, by comparing ourselves with this perfect standard, we become acquainted with our own errors and defects, and are enabled accurately to measure the distance that we have wandered from our duty: and as this law extends to the heart, and takes cognizance of its most secret operations, there is no obliquity of character, however small, which it may not enable us to detect. And moreover, as example has always a more weighty influence than mere precept, we have the advantage of having the law drawn out in living characters in the life of Christ; so that we can not only refer our actions to a perfect rule, but measure our characters by a perfect example. By comparing the spirit of meekness, forgiveness and universal benevolence, which our divine Saviour exhibited, with the unforgiving and malevolent temper, which is so often manifested in the world; *his* perfect and uniform obedience with *our own* waywardness and neglect of duty, we gain the most perfect idea of the depravity of human



nature: the veil which conceals the dark shades of human pollution is drawn aside, and we are not liable to deceive ourselves by a false estimate of our own character. But with whatever mere worldly standard we may compare ourselves, we shall assuredly be deceived. We shall yield almost of course to that fundamental practical error, that sin is an evil of comparatively small magnitude; and under such an influence the secret workings of iniquity in the heart will be almost sure to be overlooked. Accordingly it will be found that those who pride themselves most upon the dignity of human nature, have been least familiar with the business of self-examination; and especially with measuring their characters by the perfect standard of the divine law. They have set up some arbitrary rule, such as the law of fashion or honour, by which they have contrived to foster their ignorance of themselves, and to conceal from their own observation the deformity of human guilt.

Moreover the law of God when applied to the heart, by the power of the Holy Spirit, quickens the sensibility of conscience, and thus operates to discover to the man the secrets of his heart. Conscience, especially when touched by a divine influence, is the most jealous and active inhabitant of the human breast: it carries a flaming torch through every apartment of the soul and leaves not one dark corner unexplored. Thus it has often happened that a person who has slumbered over a particular crime for years, has found, when conscience was awakened, that it was rushing on his recollection with all its attendant circumstances of aggravation: and so also have many others found when they were slain by the law, that conscience was summoning them to account for a thousand secret sins, upon which they had never before bestowed a thought. In this manner, the law of God operates with a divine energy, to display the character; and multitudes can testify that they have learned more of the human heart

from being one hour in the school of conviction of sin, than during the whole preceding part of their lives. Say then, whether the gospel is not in this respect a searcher of the heart; and whether those who are most practically and experimentally familiar with it, are not likely to be the greatest proficient in the science of human nature.

6. *The manner in which the gospel is received among men* also serves to develop the human character. The information which the gospel brings to man is supremely important: it relates to the interests of eternity; to the fact that there is a world of retribution; and to the manner in which he may escape the wrath to come and lay hold on eternal life. It vindicates its claims to divinity by the record of well attested miracles, and by such a variety of evidence as is calculated to overwhelm an honest mind with conviction. Here then is a case in which mankind are most deeply interested, and of course their conduct must be a fair exhibition of their true character. And what is it? What was it in the case of the Jews? Did they not contemptuously turn their backs upon the gospel, charging its author with imposture and holding communion with devils, and finally did they not wreak their vengeance upon this immaculate personage by a cruel and shameful death? But if you say that this is an extraordinary case, and to be regarded rather as an anomaly in human nature, I will ask you to look abroad and see whether the same disposition which led the Jews to crucify Jesus, is not still manifested towards his gospel. How many are there in our day, who notwithstanding all the evidence from miracles and prophecies, contemptuously deny the divinity of the scriptures, and that too without having taken the trouble to examine their claims. How many are there who admitting the general authenticity of the Bible, fritter away its precious contents, and reject the whole plan of salvation, or maintain that it shall finally be as



well with the wicked as with the righteous. How many are there who are offended by the strictness of the Divine law or by the simple statement of those doctrines which lay man in the dust, and place the crown upon the Saviour's head. Does not this read volumes to us on the character of human nature? Would it be possible to present in a more intelligible form, the labyrinths, the dark and mazy windings, and the almost unconquerable perverseness of the heart of man, than is furnished in the history of his opposition to the gospel of Christ;—a system at once the most pure, the most noble, the most benevolent, and the most deeply interesting to the human family that was ever given to the world! Surely here is a fair exhibition of what is in man.

Once more: It is the genius of the gospel to impart a knowledge of the human character *by directing every man to an examination of his own heart.* The very first demand which it virtually makes of us is, that we should look inward upon ourselves; because it professes to reveal a method of salvation, and takes for granted the fact that we are dead in sin, and until we have become convinced of this by an examination of our own hearts, we are of course not prepared to avail ourselves of the blessings which the gospel proposes. Hence it is that it charges home upon the sinner his guilt, and bids him proud and rebellious as he is, to hold communion with himself;—to retire into the secret chambers of his soul, and weigh the principles and motives of his conduct, and explore all the concealed labyrinths of his pollution: and not till he has done this does it give one ray of encouragement that the blessings which it offers can ever be secured to him. And after he has actually been renewed in the temper of his mind, and become a partaker of the consolations of the gospel, it still presses upon him the importance of self-communion, as the great secret of religious improvement; for without it

all experience proves that the graces of the christian will be obscured and his consolations decline. Thus it appears that a practical reception of the gospel necessarily includes a familiar acquaintance with the heart: it is essential in order to its regenerating efficacy being felt upon the mind, as well as to that progressive and perfect state of sanctification which it contemplates.

From the view which has now been taken of this subject we may infer with great certainty *the divinity of the gospel.* 'Come see a man which told me all things that ever I did,' said the woman of Samaria, and immediately added by way of inference, 'Is not this the Christ?' In like manner, after having seen that the gospel is a discernor of the thoughts and intents of the heart, may we not say, with equal confidence;—Is not this gospel what it claims to be, a revelation from above? Does it not bear upon it the broadest and most intelligible evidences of divinity? Has it not, if I may be allowed the expression, something of the omnipresence of its Author, whose eyes are as a flame of fire? Tell me, ye who venture to pronounce it a fable, whence it is that it has such power to reveal the secrets of the heart; that in so many ways it unlocks the secret chambers of the soul, and traces the dark and devious windings of human nature. On this single practical effect, I had almost said, we might venture to rest its claims to a divine origin; for when the infidel shall have told us how it is that a book written for the most part by simple and illiterate men has such an omnipotent influence in displaying the human character, he will have accounted for as great a miracle as any to which his faith is demanded in the word of God. This indeed is but one branch of the evidence of Revelation, and it is one which is not the most frequently adverted to; but if all the rest were blotted out, this might remain



to challenge a solution from infidelity which it would never be able to give.

EVANGELICUS.

*The first removal of the Ark by David considered, and the divine judgment attending it, vindicated.*  
—A SERMON.

II. Samuel vi, 7. *And the anger of the Lord was kindled against Uzzah: and God smote him there for his error; and there he died by the ark of God.*

The dealings of Jehovah with his ancient people, as transmitted to us by the Holy Spirit, are replete with interesting and important instruction. On the sacred page, no character is introduced, nor is any event recorded, which may not be improved for the spiritual benefit of those, who are searching after the knowledge of God. The passage before us presents to our view one of the most solemn events contained in the Old Testament. Such were the circumstances of Uzzah's death, that it gave a greater shock to David and the whole house of Israel, than if thousands of their number had fallen in the field of battle, or had been swept off by some mortal disease. This man, though not a priest, was professedly engaged in the service of the sanctuary; and, while thus engaged, the invisible hand of God struck him lifeless, in the presence of all the congregation, and he fell down before the ark.

It will be recollected by all, who are conversant with the sacred writings, that in the days of Eli, the ark of God was captured by the Philistines, who placed it in the house of Dagon, their idol-god. This act of that ignorant and idolatrous people brought upon them a series of distressing judgments. The hand of that holy Being, who rules in the heavens, was heavy upon them. Not only was their idol overthrown, and his limbs torn from him; but there was destruction throughout

all their city. After seven months' experience, they were induced to return the ark to his place. The Philistines accordingly brought it to Bethshemesh; and from thence it was conveyed to Kirjath-jearim, where it abode in the house of Abinidab, during the reign of Saul. From this place, David had now proposed to bring up the ark, that it might dwell in the city of David. Addressing the congregation of Israel he said, 'If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also the priests and Levites, which are in their cities and suburbs, that they may gather themselves unto us. And let us bring again the ark of our God unto us: for we inquired not at it in the days of Saul. And all the congregation said, that they would do so: for the thing was right in the eyes of all the people. So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. And David went up and all Israel to Baalah, that is Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God, the Lord, that dwelleth between the cherubims, whose name is called on it.'\*

And they set the ark of God upon a new cart, and brought it out of the house of Abinidab that was in Gibeah: and Uzzah and Ahio, the sons of Abinidab, drave the new cart. And they brought it out of the house of Abinidab, which was at Gibeah, accompanying the ark of God; and Ahio went before the ark. And David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." Truly all this had the appearance of a revival of religion—a revival of that zeal for God, and

\* I. Chron. xiii. 2—6.



his *worship*, which had so exceedingly languished in the reign of Saul. But all was not right, as is seen in the sequel of this interesting account. "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah: and God smote him there for his error; and there he died by the ark of God."—What a *check* this awful event must have given to the religious exercises of that day, and to the zeal and joy of the congregation! A man of distinction, to whom they had inconsiderately assigned a very active part, was struck dead before the ark. David, as it is expressly mentioned, was afraid of God that day, saying, "How shall I bring the ark of God home to me?" Greatly disconcerted, and feeling himself wholly unprepared to receive it, he carried it to the house of Obededom.

Some great fault must have been committed on that occasion, or such an awful display of God's wrath would not have been witnessed. This affecting instance shows us, that there may be much *zeal* in religion, and no less *joy* expressed, when at the same time, God may view himself exceedingly dishonored, by measures, which may be adopted, with a professed design to promote his glory. The way in which God was dishonored, on that day of religious rejoicing, may not, by all who have often read the account, be correctly understood. It will be the object of this discourse to point out by the light of scripture, the great errors committed on that occasion, and to show what improvement we ought to make of them. In prosecuting the subject it is proposed to show,

I. That David and all the people were chargeable with a great fault.

The sin, however, did not consist in David's proposal to bring up the ark from Kirjath-jearim; for its sa-

cred use, as God had particularly directed by Moses, had already been too long neglected. David *acknowledged*, that they had not enquired at it, in the days of Saul. But from the time of Moses, until it was captured by the Philistines, the ark of God was considered as the delight and glory of Israel. There was great *need* of the reformation contemplated, and of this all the people were evidently conscious.

Neither did the error, committed on that occasion, consist in David's calling them *all* to repair to the place, where the ark had been so long deposited. Its removal was a solemn transaction. They went to accompany the God of Israel to the city of David; and it was highly becoming that they *all* should unite in this effort for a reformation, and in paying this homage to the Lord their God. Neither did the sin of that day consist in the expressions of joy, by singing and bowing the knee before the Lord, as the ark proceeded. To have accompanied the ark, without any expressions of reverence and joy would have evinced their stupidity. The scene was interesting; and, on many accounts, calculated to awaken in their breasts, emotions which no language can describe. On reviewing the transactions of that day, thus far, we discern nothing improper.

But while we notice in their movements and zeal much to commend, there is ground left to bring a serious charge against them. They violated a plain and positive precept of God. Their great error is discovered in their *manner* of bringing up the ark; for they ignorantly or inconsiderately placed it upon a cart, to be drawn by oxen, in imitation of the uncircumcised Philistines. The ark was *sanctified*, and made the dwelling-place of the Most High. Their mode of conveying it was void of reverence toward God, and contrary to a positive precept. The divine direction, with respect to the building of the ark, as recorded in Exodus



xxv. was that it should be furnished with four rings, one at each corner, in which staves of shittim-wood were to be put, and always kept, that whenever it was carried, it might be borne on *men's shoulders*. It appears also, that the Levites were particularly consecrated by God to the service of bearing the ark. This office, as is expressly stated in the 4th chapter of Numbers, was assigned to that branch of the descendants of Levi, who were called *Kohathites*. The Holy One of Israel made it their duty to bear the ark on their shoulders, no less than he now makes it the duty of those, who are invested with the ministerial office, to preach the gospel and administer its ordinances. It was a duty with which they might not dispense. Aaron and his sons, who were consecrated to the office of *priests*, were commanded to cover the ark, and to take care of all the vessels of the sanctuary. When they were about to move the ark, the priests only might perform the service of covering it. Accordingly we find the following charge in the 4th chapter of Numbers: "When Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath, in the tabernacle of the congregation." Noticing these plain and positive directions, given by Jehovah himself, are not our minds filled with astonishment, that David, with the priests, and Levites, and congregation of Israel, should presume to put the ark of the Lord in a cart, to be drawn by oxen? Does it not appear, that God had done and said enough to make the impression deep and abiding on their minds, that his holy place was not to be defiled by the hands of men, that there should be no *intruders* into offices of his appointment, and that in sacred things men should be very careful to pro-

ceed according to the divine rule? They might have recalled the notorious instance of *Nadab* and *Abihu*, who were consumed in a moment, for offering strange fire before the Lord, which he commanded them not. They might have recollected the destruction, consequent on the rebellion of *Korah*, *Dathan* and *Abiram*. They might have recollected the inconceivable distress, which came upon the *Philistines*, for their unhallowed use of the ark of the Lord, who hastened to convey it out of their land, lest they should *all* perish. They might have recollected the fifty thousand and seventy men of Bethshemesh, who so gladly received the ark, when returned from the Philistines, and who were slain before the Lord, because they presumed to look into it. They might also have called to mind the affecting speech, made by survivors in Bethshemesh, after this destruction, and signal display of divine wrath:—*Who is able to stand before this holy Lord God? and to whom shall he go up from us?* All these great events, which were calculated to make every ear tingle, had transpired before David and the congregation of Israel undertook the important service of moving the ark. If there had been none concerned in this important business but a company of ignorant men, who had little or no acquaintance with the service of the sanctuary, the error committed would excite less astonishment. But *the great, the pious, the wise king David* was present, who directed their movements, in all the prominent measures, and whose counsel was doubtless followed. Zadok and Abiathar, the priests, and the whole company of Levites were present, together with captains of thousands and hundreds, and every leader in Israel. They *all* saw the ark of the testimony put in a cart, to be drawn by oxen, contrary to the positive precept of God. They *all*, therefore, partook of the sin of dishonouring Him, in whose service



they were engaged. The word had gone from the mouth of the Most High, particularly when Nadab and Abihu were consumed by fire from the Lord—"I will be sanctified in them that come nigh me, and before all the people will I be glorified." On this day of religious rejoicing, and which called them all into action, they committed a great error;—an error to notice and punish which the honour and veracity of God were pledged. Notwithstanding all their zeal, they cast reproach upon the holy name of God, because they did not sanctify him before the people.

There was an obvious *cause* for their falling into this great error. For many years, they had not given their attention to the *law* and to the *testimony*. They had experienced a famine of the word of life. The ark, which contained the law and the testimony, had not been "sought unto," as had been the case in the days of their fathers. This David fully acknowledged, when he said—"We inquired not at it, all the days of Saul." Their condition appears to have been similar to that of many people, at this day, among whom the instructions of the sanctuary have ceased. They had entirely lost sight of many important truths, which doubtless were familiar to those who had lived before them. The law, not having been consulted for a number of years, the wisest and most eminently pious men in Israel were ignorant of the solemn duties of the sanctuary.

The soul of David "longed and even fainted for the courts of the Lord," and when established on the throne, he was intent on effecting a reformation in Israel. He had zeal in this good work, and was instrumental in exciting a degree of zeal in the minds of all the people; but they went forward, without repairing to the law and to the testimony for direction. They appeared to be unconscious of their own ignorance, and of the situation they had been

in, to *keep* themselves in ignorance. Instead of following the plain directions of God, they imitated the uncircumcised Philistines, when they returned the ark.

The awful death of Uzzah, who instantly fell on the occasion, smitten by the hand of the Lord, convinced them all, that they had zeal, which was not according to knowledge. The mind of David especially, was deeply impressed with this truth. He acknowledged that he was afraid of God, that day. *How shall I bring the ark of God home to me?* Relinquishing, at once, his original design, he conveyed it to the house of Obededom, the Gittite, where it remained three months. During this time, he was searching for the *errors* of that day, and diligently preparing to make a second attempt to remove the ark. Having consulted the divine law, as he ought to have done before, he now prepared a *tent* for its reception. The perusal of God's word discovered to him the errors which had been committed, his mind was enlightened, and coming forth to the people, he unhesitatingly addressed them in the following manner: "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him forever." To the Levites he said, "Sanctify yourselves, both ye and your brethren, that you may bring up the ark of the Lord God of Israel, unto the place which I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." Here is presented to us the *humble* and *public* acknowledgement of one in a high station. The Levites having sanctified themselves, it is expressly mentioned, that "they bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord."

Having seen that the whole congregation of Israel were greatly in



fault, on account of the *manner* of their bringing up the ark, the way is prepared,

II. To point out the particular sin of *Uzzah*, which made it proper for God to single him out, as a monument of his displeasure.

Of this man it is recorded, that he put forth his hand to the ark of God, and took hold of it, for the oxen shook it. "And the anger of the Lord was kindled against him; and God smote him there for his error; and there he died by the ark of God." The Holy Spirit has, in these words, specified the particular sin of *Uzzah*. He provoked the God of Israel because he put his hand to the ark. Inconsiderate man! Perhaps he gloried in the service assigned him, on this great occasion, and in the zeal with which he performed it; but he either did not know, or did not then reflect, that the holy thing, which bore the name of the Lord *Jehovah*, was not to be touched, even by the priests. It was *death* to touch it, as it was to touch Mount Sinai, when the Lord came down upon it. The Lord had sanctified the ark, and made it holy, though it was composed of perishable materials. By divine direction, it was so constructed, that there was no necessity of touching it. The Levites were commanded to lift it up by the staves, and were charged not to touch any holy thing, *lest they should die*.

The ignorance of *Uzzah* furnished him with no excuse; for the laws of the sanctuary had been published in Israel. By putting his hand to the ark, he violated a positive precept of God, and was made a monument of his holy wrath before all the people. He partook of the common error into which *all* the people fell, on that day, but probably he was the *only* person, who touched the ark. That holy Being, who weigheth all our actions, ordered the stumbling of the oxen, and the shaking of the ark, that the eyes of that ignorant people might be open. He bore with them, until

this event took place, and when *Uzzah* presumed to touch the sacred thing, the wrath of God was immediately displayed.

Some reflections on this interesting portion of sacred history will now be subjoined.

1. A recurrence to this period of the church, and to the gross errors committed at that time, even by men of piety, strongly enforces the necessity of *public religious instruction*. It is a lamentable truth, that religious knowledge will rapidly decrease in any place, where the appointed means of disseminating it are not continued. Facts have often proved that the change in the moral condition of the people is soon visible and greatly to be deplored. Are there any in this highly favored land, who, loathing their dear-bought privileges, indulge the thought, that it is of little consequence, for a people to assemble together on the Sabbath, and on other occasions, to be instructed from the divine law, and the gospel of Jesus Christ? Have they been induced to believe, that no very important ends are answered by it? Such conclusions evince not only a criminal inattention to this subject, but the dangerous state of that soul, which is inclined to adopt them. Let public religious instruction, in any place, cease, for a few years only, and a reverence for the holy Sabbath will be lost—divine ordinances will be laid aside—family prayer will be dispensed with—the character of God will be very little known, and the interesting truths relating to a future world, will be almost excluded from the mind. A generation will soon arise whose views of divine subjects will be very obscure and perhaps absurd. The ignorance of the congregation of Israel, after the irreligious reign of Saul, furnishes striking proof of the necessity of keeping up, without interruption, the means of instruction. They were not, at that period, without men of *piety*; but religious knowledge had greatly



decreased, because they had left the practice of repairing to the law and to the testimony.

In the reign of some of the wicked kings, the book of the law was afterwards *lost*, for a number of years. As a natural consequence, ignorance, spread again rapidly among all classes of people, even among *rulers* and *priests*. In repairing the temple, it was found, and brought to the good king *Josiah*, who, on hearing the words of the book of law read, rent his clothes. He called for the immediate attention of the people, and addressing them, said, "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened to the words of this book, to do according unto all that is written concerning us." Previously to this, it had not entered into his heart, that he and his people were so ignorant of important duties.

2. There may be much religious zeal among a people, who have imbibed great errors both in faith and practice. The congregation of Israel embarked with engagedness in a good cause; but no sooner did they begin to act, than they betrayed their want of light and instruction. Their zeal afforded no evidence that they "sought the Lord after the due order:" for in the height of their animation and joy they were dishonouring him. This may frequently be the case among a people, whose attention is called to the weighty concerns of the soul; especially if they have not enjoyed much doctrinal instruction. It is of high importance, at all times, to search the scriptures diligently and prayerfully, and never more so than when the minds of people are particularly excited to religious subjects. It is *then*, that false hopes are obtained, and errors in faith and practice imbibed. To deceive men, and to keep them from bowing in humble submission at the foot of the cross, Satan transforms himself into an angel of light, instigating corrupt teachers to appear with activity and zeal. At such in-

teresting seasons, every step should be taken, by ministers and christians with the eye fixed on the law and the testimony, lest egregious mistakes be made, the souls of men endangered, and the Holy One of Israel provoked. Revivals of religion in this revolted world are indescribably important; important in all places, and at all times. Every generation of men *needs* to be renewed by the Holy Spirit, and *must* be renewed, or fail of seeing the kingdom of God. But such revivals and such only, promise much good to the church, and are followed with happy and lasting effects which influence people to search the scriptures.

3. We see the great danger of neglecting and perverting the positive institutions of God.

All that strictness which the Israelites were commanded to observe in the worship of the tabernacle and temple, enforces upon our minds this general truth, of which we never should lose sight, that we must be governed by God's word. He is as jealous of his holy name, in our day, as in former days, and no less attached to the honour of his positive institutions. It is however, not necessary that such immediate and public displays of his wrath against transgressors should *now* be made, as were formerly witnessed. The canon of scripture is complete, and the divine character fully established. The man, who was found in Israel gathering sticks on the Sabbath, was to be stoned to death, that God's attachment to the institution of the Sabbath might be known. Evidence of this being once furnished, all, who violate the Sabbath by serving themselves, have assurance of being arraigned before that God, who smote Uzzah for touching the ark. Equally certain is it, that they who call on the name of God to witness and sanction their falsehoods, will have to answer for the whole before Him, who struck Ananias and Sapphira dead, for presuming to lie to the Holy Ghost. To all pious minds it is af-



fecting that these things are so faintly realized, and that there is so little fear of God before the eyes of men. The ignorance of a person will furnish him with no cloak for his sins, so long as he may have access to the Holy Scriptures.

May God preserve the gospel and its institutions, in all their purity, to us and to our *children*, and mercifully keep us not only from neglecting, but perverting them—from sinking into ignorance, and from dishonoring his holy name.

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For the Christian Spectator.

*On the power and province of Evil Spirits.*

Human curiosity has been the same in every age, though in some it has been satisfied by less substantial food than in others. In these philosophic days, every thing in the physical world, is supposed to be produced by some cause within the limits of the material universe; but the sons of antiquity, whose experience was narrow; and whose philosophy was imperfect, were satisfied by ascribing such changes to the agency of supernatural powers. Events which are now deemed perfectly simple and easy to be explained, were then miraculous and referred to the immediate agency of God or of demons. It was this which peopled earth, seas and skies, with innumerable orders of shadowy forms, and settled over every fountain, stream and grove, its presiding deity. It afforded opportunity for sorcerers, Sybils, and interested priests, to practice impositions upon the credulity of man.

Even in an age like ours, when science and true religion have removed us far from the grosser superstitions of antiquity, there are few who do not feel some remains of the opinions of those times when nations were thrown into consternation at the appearance of a comet, and

decided the most momentous questions by the flight of a bird. Spirits are now sometimes believed to ride on the wings of the wind, their moanings are heard in the whispers of the breeze, and their howlings in the rage of the tempest. But instead of the Dryads, Satyrs, Genii, and elves of ancient times, Satan and his angels have become the objects which imagination has clad in the habiliments of terror. Though it is among those whose minds have not been greatly cultivated that such superstitions chiefly prevail, they exert too great an influence over many men liberally educated.

Satan and his angels have almost been made to sway the sceptre of universal dominion. By a consent too common, they have been invested with prerogatives, which, it should seem, can belong to God alone; and the sacred pulpit has not unfrequently been made the engine of extending, in the imagination, his power over the bodies as well as the souls of men. Sinners have been told that to these beings, who, *with one flap of the wing could shatter the universe*, they would fall an easy prey unless they sought the protection of the Great Supreme; and christians have been taught that their temporal evils were caused by the invisible enemies of the church, who sat by, malignantly enjoying the ills of human life.

But a question arises. Is it right to urge such motives as these to *drive* men to the fountain of life? Accompanied by divine power, are not the promises of the gospel sufficient to allure, and the denunciation of God's wrath, to impel to the Saviour? or; Have these beings any such power on earth?

We reply; God governs the universe. But it is not therefore to be supposed that he excludes from it the agency of wicked spirits. Indeed scripture teaches us that they are beings neither powerless nor inactive. But neither scripture nor



reason compel us to believe, that without a special commission, they can operate upon the material world. Notwithstanding the fictions of Milton, and the prevailing belief of the unenlightened, Satan and his legions cannot hurl the thunder, nor enkindle lightnings, nor raise the winds of heaven, nor deluge earth with the waves of ocean. They have no power to destroy health, inflict bodily pain, or involve in adverse circumstances an individual of the human race. Such are in scripture represented to be the works of Deity. Independent of the difficulty in the supposition that finite beings, disconnected as they are with matter, should hold such sway, it is not reasonable to suppose that power would be given to malevolent beings which would enable them so materially to injure the universe. It is not reasonable to suppose that God would raise up enemies, with whom the church on earth must continually contend in unequal warfare. Such an interference on the part of evil spirits, such subjection to them on the part of mankind, would, if it could be known by man, excite in his breast a superstitious veneration for the cause of his calamities, and withdraw his reverence from God. Since then, there is no necessity for their interference, in such a manner, in the affairs of this world, may we not safely deny that there is such interference, and affirm that it would require no greater exertion of Deity to give to us that power which is by so many ascribed to them?

Yet it cannot be denied that they have sometimes exerted a power over the material world. The passages of scripture which represent Satan tempting our mother in the form of a serpent, and exercising with bodily pains the demoniacs of the New Testament, though they have been interpreted otherwise, to me, clearly convey this idea. But these are almost the only passages by which such an opinion can be maintained. Others, which in our

version seem to have the same signification, might have been rendered in a different sense. Since then the passages of scripture attributing to them such power are few, and other passages (as the two first chapters of Job) represent this power as delegated for an express purpose; since too there are no other well authenticated accounts of their having appeared in a visible form, or exerted an immediate visible influence over matter, shall we not believe that it is entirely beyond their natural province?

But it is not only in ascribing to them physical power that the error consists. It is very generally believed that their knowledge extends to almost every thing on earth, and that they can carry on, by their own personal influence, simultaneous operations in regions the farthest separated from each other. In other words, that they are not only omnipotent, but omniscient and omnipresent. Those who entertain such ideas of Satan and his angels, have some opinions in common with the idolaters of Africa.—With regard to the degree of knowledge which they do possess, we can, in this life, arrive at no certain conclusions. There is nothing unreasonable in the belief that their intellectual powers are superior to our own, and that they know many things which we cannot know; nor is there any absurdity in believing that we are acquainted with many things of which they have no knowledge. Indeed two finite minds, the one from the beginning, connected, and the other disconnected, with matter, must necessarily have different kinds of knowledge, and of the same kind, different degrees. For the mind, as far as we know, primarily derives its ideas from the circumstances in which it is placed and the objects by which it is surrounded. It ought not to be supposed that Satan or any of his angels knows all the thoughts which pass through the minds of every individual on earth. Such com-



prehension of view is omniscience itself.

The province of Satan is *temptation*. How far the innate depravity of our hearts and the circumstances in which we are placed, operate in presenting to us unholy motives, we cannot determine. We know they exert a mighty power in leading us astray from God. But we know that bad motives are frequently presenting to our minds, when they could be suggested neither by the circumstances in which we are placed, nor the principle of mental association, though under the influence of innate depravity. We can attribute them to no other cause than the agency of wicked spirits.

That Satan can affect our thoughts by suggesting motives to our minds,—that he is not confined to the slow movements of mortal flesh,—that he has numerous emissaries, spirits like himself, who are busily employed in the foul work of temptation, scripture, if not experience, abundantly testifies. He is designated by the names of ‘tempter,’ ‘the enemy of souls,’ ‘the deceiver;’ terms significant of his employment. We are told that he is ever on the alert to tempt man to sin against his Maker, that he influenced Judas to betray his Lord, and that saints must watch and pray, that they may be delivered from his wiles.

But, at the same time, we are informed that if we use the proper means, we can repel his mightiest attacks, and frustrate his most deep laid stratagems. ‘Resist the devil,’ says the apostle, ‘and he will flee from you.’ Let the christian ‘gird on the whole armor of God,’ let him grasp ‘the sword of the Spirit, which is the word of God,’ and take ‘the shield of faith,’ and he will be able to ‘quench all the fiery darts’ of the wicked one. It was by means of this word that Christ, our great example, successfully discomfited his enemy, on the ‘exceeding high mountain,’ ‘on the pinnacle of the temple,’ and in the lonely wilderness of Ju-

dea. Satan cannot compel us to commit sin. Such compulsion would be the destruction of our moral agency. It would entirely free us from the guilt of crime. The punishment would fall upon *his* head, while we should be forever screened by the strictest justice.

We have no evidence then, that the power of Satan and his angels can be exerted over the material world, unless by a special commission, which expires as soon as the occasion for it has ceased.

We cannot believe that their knowledge is so vastly comprehensive as by many it is supposed to be; nor that they, or any finite spirits, can operate simultaneously in regions far remote from each other.

Indeed, the New Testament every where represents Satan as acting within bounds, as ‘reserved in everlasting chains, unto the judgment of the great day.’ With these views, I cannot but think that the superstition ought to be deprecated which exalts him, or his angels, to divinities.

Superstition is by no means essential to religion. Never has a superstitious belief in the great power of Satan been effectual in restraining sin; never has it excited in man one feeling of love for his Creator.

A. ERATOI.

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For the Christian Spectator.

*Exposition of Matthew xvi. 18.*

*And I say unto thee, that thou art Peter; and upon this rock I will build my church.*

The darkness which has shaded this passage of divine truth, has probably been caused entirely by the undue attachment of some to a system, and by the needless apprehension of others.

The humble christian approaches Divine Revelation with that awe and reverence which he bears to its Dread Author. In *receiving the kingdom of heaven as a little child*, he does



not dictate a language nor a doctrine to revelation, but humbly approaches it to receive instruction. What if some pervert it, he is not concerned for the ark, though the *oxen* shake it; he is not afraid of the consequences of receiving the truth. He knows that the truth will be, to many, a savor of death unto death.

The plain and easy construction of the passage before us, is, that Peter was declared by our Lord to be a rock on which he would build his church. No man of common intelligence would think of putting any other construction upon it, before he apprehended frightful consequences, or imagined he saw the ark tremble.

Obj. 1. Making Peter the foundation of the church, is putting him in the place of Christ, who alone is the foundation on which his church is erected.

Ans. By what logic is this consequence drawn? Who ever thought of putting the foundation of a building in competition with the builder? What comparison is to be drawn between the materials and the builder? What are the stones and mortar of a foundation, to him who lays them there? Shall the bulky rocks of a foundation, or the massy pillars of an edifice, rise up and demand of the architect a share in the honor of his workmanship? And what if Simon, what if all the apostles and all the prophets, as squared and polished stones, are fitted and laid in the foundation of the Holy Temple of God? Is the glory theirs? or is it his who built both the foundation and the Temple?

Obj. 2. If the term 'rock' is metaphorically applied by the Holy Spirit to our Lord, we cannot apply it to Simon without making him, in some measure, equal in authority to our Lord himself.

Ans. Every term, literal or metaphorical, which is applied to our Lord, which does not imply his divinity, may, in some correct sense, be applied to his holy apostles. Was he a bishop? so were they. Was

he a minister? so were they. Was he a shepherd or pastor? so were they. Was he the Son of God? so were they; I. John 3. 2.; but not in the same sense. They were sons by adoption; but 'who can declare his generation?' Was he compared to a sheep? so were they. Was he called a lamb? so were they. 'Feed my lambs.' Was he called a corner-stone? so were saints. Ps. 144, 12, 'that our daughters may be as corner-stones, polished after the similitude of a palace.' Was he called a Savior? so were they. 'That I might save some.' 'Thou shalt both save thyself, and them that hear thee.' I might thus proceed with examples—but enough. It will be admitted, that our Lord's being called a rock, furnishes no argument against his calling Simon a rock. It must also be evident, that calling Simon a rock on which Christ would build his church, no more dishonors our Lord, nor gives Simon any equality with him, than calling the daughters of Jerusalem, corner-stones; or Paul and Timothy, Saviors, makes them equal in authority to him.

It should, however, always be recollected, that when we call the apostles or the saints, rocks, foundations, pillars, &c. we do not put them in equality with our Lord. He is the great rock on which these foundation-rocks and pillars stand. He is infinitely above them, being the chief corner-stone—the self-existent rock, on which not only the church but the whole created universe rests. He is the builder of them all. And by him they hold their existence.

The construction above given to this passage, ought to be received as the true one.

1. Because it is the natural construction of the passage. It must therefore be held as the true one until disproved to be so.

2. Because all the other constructions which have been given to it, are strained and unnatural. To say that Christ meant himself, or Simon's confession, as the rock on which he



would build his church, is altogether gratuitous. It is doing violence to the passage and to common sense. If Christ is sometimes called a rock, sometimes a shepherd, sometimes a corner-stone and sometimes a Savior, it will not do to force every passage into an application to him, in which these metaphors are met with.

3. Because our Lord had long before surnamed Simon, Rock, by two names, Cephas and Petros, both bearing the same interpretation—both meaning rock; by which we know that our Lord meant to be understood, as calling him a rock. And surely *we* need not be afraid to call him so. In the passage before us, however, he is not only called a rock, but the foundation-rock on which Christ would build his church. Well—we know by inspiration that the church is built upon such foundation-rocks. The apostle declared to the Ephesian church, that they were built upon the *foundation of the apostles and prophets*, Jesus Christ himself being the chief corner-stone. When it is remarked that Jesus Christ is the chief corner-stone, it is clearly implied that there are other and minor corner-stones. The church, therefore, is built upon such foundation-rocks as Peter. But Christ is the great builder, and as much above him in dignity, authority and honor, as the builder is superior to the foundation or the building. Yea, he is worthy of more glory than Moses or Peter, in as much as he who hath builded the house, hath more honor than the house. Heb. 3. 3. Since, then, the church is built upon the foundation of the apostles and prophets, if Scripture may be its own interpreter, we know in what sense Peter was the rock on which the church is built. The prophets and the other apostles had the same faith, and were equally ‘workers together with God’ in building up the church, and are equally with Peter, in the above passage of Scripture, assigned their places in the foundation of the church. On all these

rocks, as a foundation, the church is built. Whether because Simon answered for all the apostles, they were all addressed through him; or whether our Lord alluded to Simon alone, in view of his signal labors on the day of Pentecost, in constituting and organizing the church under the gospel dispensation, is perhaps immaterial to us; though the above quotation from the Ephesians strongly supports the former. But if the passage be taken in the latter sense, it admits of as easy an interpretation as the following, viz. Martin Luther was the foundation on which the reformation was built. He was the rock on which the Invisible Head of the church erected that stupendous edifice. He was the Mount Atlas, on which the thunder and lightning, the storms and tempests of the papal empire, were poured in vain. His firmness could not be shaken; because the Head of the church would build the reformation upon him.

4. The construction herein contended for, is the true one, because, being dictated by the plain and natural import of the words, it is supported by Scripture analogy. Saints are called corner-stones, Ps. 144. 12. Jeremiah is called an iron-pillar, 1. 18. The apostles and prophets are called the foundation on which the church is built. Ephesians 2. 20. James, Cephas and John are called seeming pillars, Gal. 2. 9. Persevering saints are called pillars, Rev. 3. 12. The whole church collectively is called the pillar and the ground of truth, 1. Tim. 3. 15. And Simon was, by two significant names, termed a rock, by our Lord himself. A natural and plain construction of a passage, so abundantly supported by scripture analogy must be received as the true one.

Finally, This construction is the true one, because the succeeding verse compels us to adopt it. ‘And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be



bound in heaven. Suppose we could, *vi et armis*, extricate the apostle from the foregoing verse, we cannot extricate him from this. Therefore we should have gained nothing. It is much easier for us, and more respectful to Scripture, to leave the apostle a place with his brethren in the foundation of the church, where God has placed him and them, than

to pursue the vain object of displacing him. What is said of Peter, with respect to the commitment of the keys, is equally applicable to all the apostles and to all the faithful ministers of the gospel, who faithfully exhibit and insist upon the indispensable conditions of salvation.

THEODORE.

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## Miscellaneous.

For the Christian Spectator.

### *The Pensioner.*

A FEW years since, for the restoration of my health, I resolved to visit the waters of Lake George, and the country adjacent. This section of country is well known; for independently of its neighbourhood to the Fort, and battle-grounds of Ticonderoga, where many a warrior bled in our Revolutionary struggle, its scenes, in themselves, are objects of great interest. The passing stranger can scarcely refrain from feeling very sublime emotions, as he rambles over the grounds, and surveys the ruins of the old Fort, now almost gone to decay. He cannot well refrain, if he possess a tolerable share of imagination, from calling to his mind the heroes, and struggles of other times. He will fancy he can almost hear the savage yell, and see uplifted the murderous tomahawk;—can almost hear the roar of thundering cannon, and see fall the groups of the dying. But grand, awful, and interesting as may be the emotions, which imagination and recollection awaken, while recalling the deeds of days gone by; they can scarcely transcend those, which he feels, while he surveys the sublime scenes opened to his view, in every direction around Lake George. The beautiful transparency of the waters, and the grandeur of the neighbouring mountains, which seem to rise out of the very

waves, and by which they are pent up in one vast reservoir, produce in the mind of him, who loves to contemplate nature in her noblest and richest apparel, a state of the most interested, and delicious feeling. What traveller has past this way, and did not feel himself transported at the sight of Rogers' Rock, stretching its proud summit to the sky. Often does the stranger, as he is gliding swiftly in his boat down the Lake, when he comes in full view of this rock, request the watermen to rest on their oars that he may contemplate its sublimity in silence. I can distinctly recollect my emotions when I first saw it. I had heard its story, and the circumstances which gave name to it, and fancied I could almost see the bold Rogers, and his daring followers, descending its steep and then icy declivity, with the rapidity of lightning, and the astonished and blood-thirsty savages, shouting above on its bleak summit, and looking down with the keenest vexation upon those who so late had been their prisoners, and who were to have been burnt alive on that very summit, whence none but themselves would have dared to descend. It was such scenes that I intended to make my study, and delight, as I left home, and in two days arrived at the borders of the Lake.

If any of my readers have passed from one end of this Lake to the other, they may have observed



on the eastern shore, about ten, or eleven miles from the outlet, a little cottage. It stands at the bottom of a narrow glen, a few rods distant from the water's edge. A little cove puts up from the Lake, between the rugged mountain on one side, and the southern skirt of the glen on the other. The clouds in a lowering day are always seen to rest on the summit of the mountains, which arise on each side of the ravine, which stretches off to the east of the cottage. Half way up these heights the eagle builds her nest, without fear of molestation, and seems to look down from her conscious elevation in defiance of man below. The white washed cottage, and the swelling mountains have a pleasing and imposing effect, when viewed from the water. It was here, one evening, I requested the boatmen to land me, as I was returning from the excursions of the day.

There are seasons in the life of almost every man, when he needs not the formality of an introduction to a stranger to enable him to commence an acquaintance. The mind is in such a state of buoyancy, and good feeling, that we feel every stranger, whom we meet to be an acquaintance, and every human being our brother. Such were my feelings, as I walked leisurely forward towards an elderly, and venerable looking man, who sat beside his humble dwelling, enjoying the calm pleasures of the evening. After the usual salutation of strangers he invited me to take a seat beside him. I soon found that I had introduced myself to a plain, open-hearted, but poor man, upon whose head probably sixty winters had shed their snows. His countenance was intelligent, though there was an expression of sorrow upon it. He seemed to possess an intellect, endowed with good sense, of a sober, meditative cast. He portrayed in lively colours the beauties of the scenery around him, which showed that he had not yet become insensible to the charms of nature by the lapse of years. He adverted also to the fast ap-

proaching hour, when he should no longer be animated by these scenes. 'Stranger,' said he, with seriousness, and emphasis, 'see you that setting sun; though it may set to night in darkness, yet it will rise again to-morrow, and rise perhaps in far brighter glory. But soon my sun will set to rise no more.' It may rise, said I, in eternity. The poor Pensioner, for such I learned he was, was silent; and I could see the tear standing in his eye, as with a worthy hospitality he invited me into his cottage to tarry for the night. I could not accept the invitation, but promised to call on the following morning. I then took my leave of him; and as we glided swiftly down the Lake, aided by a stiff breeze, I could not avoid revolving in my mind the adventures of the evening. Early on the following morning, I left my lodgings for the Pensioner's cottage. The old man was waiting to receive me; and did receive me with all the cordiality of an older acquaintance. I found in the cottage of this poor, but worthy man, all that neatness, and industry could do to make him comfortable and happy; for at best his health was but poor, and he appeared to be sinking to the grave, under the accumulated weight of infirmity and years. Though he seemed to possess an imagination, which could soar above the mountains, which surrounded him, and visit the busy abodes of man beyond them; yet he appeared like one insulated, and shut out from the bustle and perplexities of the world, and with few regrets could have parted with it forever. There was, however, the love of one tender object, which attached him to life. Nothing would exceed the filial affection of his lovely daughter, over whom the fond father had doated, for seventeen years. Her mother had died in her infancy, and to the bereaved father had been left the sole care, and superintendence of the education of his infant child. His other children had been snatched away, one after another, and it was not a wonder that the



afflections of the mourning father had taken so firm hold of his daughter, since she was all that now remained, of a once numerous family. The war-worn veteran gave me a minute history of his life. He related his most interesting adventures in the Revolutionary struggle. He had been advanced to a station of some honor, and trust, in the American army, was placed near the body of his general, and had served in many daring, and hazardous enterprises. He had cultivated the fields of this little glen, while he had been able to labour, and from them he had gleaned a scanty though comfortable support. In one corner of his little farm, he pointed out the graves of his wife, and children. 'My sweet Jane,' said the old man, with tears, 'is the very image of her mother, whom I laid here almost seventeen years ago. She has the same temper, and manifests the same assiduity to make me happy. She knows little of the mother she has lost; though often, as she has sat on my knee in her childhood, has she wept, when I told her the story of her mother. I used often to tell her of the virtues of her, of whom both she and myself were bereft, that I might, if possible, form her mind upon the same model; for it was that very mother who taught *me*, that to be conversant with virtue, is in a measure, to become virtuous ourselves.' And was your daughter always assiduous to promote your welfare as now? 'No she was not always so. Though she possessed an amiable temper, yet she used sometimes to manifest the waywardness of youth. Never shall I forget the prayers of my poor, dying wife, that her infant child might be spared in mercy to its father, and be to me all that she would have been, had her life been prolonged. Never shall I forget her last petition for her little offspring, as she pressed it to her expiring bosom, for the last time, and then holding it in her feeble arms, she said, 'Blessed Saviour! I beseech thee to be the God of my child, as thou hast been my God—to sanctify its heart as I hope thou hast sanc-

tified mine. I know thou art able to save it. I dedicate my child to thee. I leave it in thy arms. Thou wilt not suffer it to perish from thy own arms. Thou wilt remember thy ancient covenant, and promise. I give my child to thee. Blessed Saviour! accept my humble offering.'—Her voice failed. These were her last words;—she soon expired. Oh! Mr. E. you know not how good a woman my wife was. I have often heard her in the thicket just by us, or yonder, where once stood a little hovel, earnestly engaged in prayer for me. If any are christians I have no doubt she was one. And my beloved Jane was not so like her mother as she is now, till two years ago, when a missionary called here, two or three times, and gave her that little Bible you saw standing upon her shelf. For a time I wished my daughter had never seen the missionary, she was so unhappy. She could do nothing but read her Bible, and weep. But after a time her mourning was turned to joy, and she has been ever since beseeching me to be a christian. She is just what her mother used to be, and often have I heard her praying for me, in the same manner and place as her mother used to pray. I was once a disbeliever in the christian religion—thought it all to be the device of man—and for a long time after I married my wife, I thought she was a visionary, under the influence of a heated imagination. But upon a candid, and impartial examination of her feelings, and conduct, I was fully convinced that they sprang from pure, and steady principles, of which I had no experience. To witness, as I do daily, how religion influences all the conduct of my Jane, and makes her happy under all circumstances, serves to make me believe how blissful is the lot of those who possess it.' He drew a deep sigh, and would have proceeded; for I perceived he was interested in the subject. But the approach of a boat to the shore drew our attention, and we walked forward to meet it. It conveyed a small party of youth, who had called to pay



their compliments to the Pensioner, and his daughter. As the day was far spent, I took my leave of the whole party, not without leaving a promise, that I would call frequently. I had become but little acquainted with that lovely daughter, on whom the old man leaned for support. There was something so retiring about her, and yet so winning, so simple, and yet so elegant, so humble, and yet so exalted, that I could not but admire a character made up of such contrasted qualities. I had learned enough to know that she was intelligent, without ostentation; and modest, without awkwardness. There was something in the character of the old man which I did not understand. He was frank, and generous, but he seemed not to admit me to the deepest feelings of his bosom. He was cheerful, but he was not happy. Something seemed to lie with weight upon his mind.

With almost the dawn of the first fair day, I betook myself to my boat, intending to take the cottagers by surprise, and sit down with them to their cheerful breakfast. The sun had risen, and was beginning to pour down his cheering beams along the ravine, between the high mountains, when I arrived at the glen. All was still, except the far-off, whistling watermen, who were urging their boats in various directions over the clear, blue lake, and I saw no living creature around the cottage, except the large Newfoundland mastiff, which lay by the door. As I approached the dwelling I thought I heard a voice. It was the clear, sweet voice of the daughter, reading the parable of the prodigal son. I approached nearer. She read with an emphatic, but tremulous tone of voice, 'I will arise, and go to my father, and will say to him, father, I have sinned against heaven, and before thee and am no more worthy to be called thy son; make me as one of thy hired servants.' At this moment I heard a sobbing, and the old man burst into tears. In a few minutes all was hushed. 'Father' said the daughter beseechingly, 'God will

receive you if you go to him as the prodigal went to his father.' 'Kneel down beside me my dear Jane' said the Pensioner. 'Oh! thou, who didst cause light to shine out of darkness, shine into my benighted soul. Thou, who didst receive the repenting, returning prodigal, receive me, who am worse than the prodigal.' After a pause—'It will not do—I cannot—Oh Jane pray for me.' Jane did pray for him, and I could not but weep as I listened to her earnest supplications for her poor father, and join my prayers with hers for his relief. She soon ceased, and I would have retreated. But I could not go; for now was explained what had been so mysterious, and I desired to learn what I had failed to learn before, and if possible to administer relief. The old man opened the door and seemed surprised at seeing me; but such was his salutation that I knew I was not unwelcome. He was aware that I was acquainted with his situation, and did not endeavour to conceal it. I stepped forward, and took from the shelf a neat little Bible which seemed to have been preserved with care though much used. The eyes of the daughter, which lately had been suffused with tears, now beamed with joy, and hope. I opened to the 51st psalm and read it. I commented upon the nature, necessity and reasonableness of true repentance. I endeavoured to show how repentance would be acceptable to God, through the mediation of Jesus Christ. The old man was moved, and the countenance of his daughter brightened with joy, as she said, 'Father, I know repentance to be a happy feeling.' The interest this little family manifested in my welfare was much increased by this morning's visit. I had been revealed to them in a new character, and they regarded me not only as a friend, but also as a christian. I learned from the daughter the history of her father's feelings, for several months past. It was more than six months, since he began to look forward with seriousness to a future world; and



for many weeks he had been in much the same state of mind, as that, in which I now saw him. In my further intercourse with him that day, I was convinced that he was anxious to secure the better portion ; but he was selfish. He was deeply convinced of sin, yet he would not repent. His anxiety was not produced by fear, but by conviction.

For several successive days I was a constant visitor at the cottage. I endeavoured to instruct, but all was to no purpose. Indeed it was not necessary. He was well instructed in his duty. But there seemed to be an unyielding obduracy in his heart which endeavoured to reject every offer of mercy. His obstinacy was not so open and tumultuous, as steady, and persevering. He knew it to be wrong, but he would not overcome it. The principles, of a depraved heart, were in vigorous, and successful exercise.

One evening as I was returning from the excursions of the day, I thought I would run my boat into the cove by the Pensioner's dwelling. A heavy cloud was hovering in the west, which seemed to presage a storm, and as I was alone, I scarcely dared to attempt the voyage homeward. On going on shore I found the old man, but his daughter had gone. I was told she had been sent for by a sick friend, whom she had been accustomed to visit. It was about sunset, when we walked down to the beach to look out for the boat, which should bring home the sole comfort of her anxious father. 'I do not much like that dark cloud yonder,' said the old man as we stood upon the shore. 'Though my sweet Jane has never slept from under the paternal roof, I hope she will not attempt to return to night.' The shadows of evening were fast falling. As we could descry nothing of the daughter, we returned to the cottage. It was not long before the portending storm came on with great violence, and the waters were swept by one of those terrible gusts, with which Lake George is sometimes vis-

ited. The heaving, and white-foaming billows of the Lake made a gloomy contrast with the surrounding darkness. A deep dusk hung over the face of things, and we could discern only enough to see the havoc which the storm was making abroad. As we sat silently by the window looking out upon this scene, we thought we heard cries of distress. In a moment we were upon the beach. But it was so dark that we could distinguish objects only at a little distance. All was again hushed, except the troubled billows, and howling blast, and we stood listening in breathless silence. Again we heard a cry. It was the last. The old Pensioner's heart died within, for he knew it was the voice of his daughter. The sound seemed to proceed from some one not far from the shore. At this moment the mastiff, which stood beside us, plunged into the waves. He was gone a long time, but at length returned bearing by his mouth the drowned girl. We made every effort to resuscitate the lifeless body, but all was unavailing. The soul had left its earthly tenement, and flown to another, and heavenly world. We carried the body of poor Jane into the cottage, and laid it on the humble couch it had so often occupied. The poor old man seemed alive to all those heart-rending pangs, which his forlorn condition now made him realize. His feelings were the feelings of despair. He sat down by the bedside of her, who lately was so lovely—hid his face in both his hands, and burst into a flood of tears. I would have soothed, but I knew I could not. After the first paroxysms of agony and grief had subsided, by degrees he grew more calm. But I thought his calmness was incapacity to endure so poignant grief, and that he was exhausted by the tempest of his feelings. I could see by his countenance that there was not peace within. The cottage was still as the mansion of Death. While the bereaved father sat, intently viewing the inanimate features of his child, the last



ray of hope seemed to expire, and there was no longer a tie to bind him to earth. That night was dreadful to us both. The storm was raging fearfully without, while all was hushed like the silence of the tomb within. The old Pensioner was the first to interrupt the stillness. 'I did not think that the flower, which bloomed so sweetly in the morning would be so withered, and dead at night. Oh! Jane, Jane! It is hard to part with thee—forever too—in one short hour torn from my aged arms!' His feelings were too big for utterance, and his voice faltered. But he struggled hard for self-possession, and soon resumed; 'I was always poor—but never so poor as now. Oh! Jane, how fondly have I nourished thee! Seventeen years thou hast been my sole companion! How kind wast thou to me, my daughter! Thou art gone.—Shall I never more hear from thee the fervent prayer for thy poor father—never more hear thy kind entreaty to be reconciled to God? Ah never! Oh! that I might be what thou wast, when thou left thy father's dwelling! But there is no hope for me.' Here the old man again burst into tears. After a short pause,—'Yes, I have one resource.—I *will* arise, I *will* go to my father, and will say, father I have sinned against heaven, and before thee, and am not worthy to be called thine.—Oh! Saviour of sinners! let me come to thee—let me call thee my father! I have no friend but thee.—I have abused thee—abused thy mercy.—I am the chief of sinners!—Oh! gracious Saviour, I come to thee ashamed, and guilty. If I perish, I will perish at thy feet. Here Lord I am—do with me as seemeth good to thee.'—The Pensioner ceased—his heart was melted within him. The thoughts of the dead no longer occupied his mind. There was a glow of fervour upon his countenance. His soul seemed to be elevated above this world, holding communion with its God.—We were both silent; but I trust we both prayed.—I cannot tell all that happened

on that night. It is sufficient to say we spent the night in prayer by the bedside of Jane. The murmuring spirit of the father seemed to be hushed into meek submission. He could kiss the hand by which he was smitten, and thank his heavenly father for the chastisement. There was a pleasing serenity upon his countenance, even in the chamber of death, which seemed to say, "*all is well.*"

With the early light of the next morning, I went out to visit the neighbouring settlement, to invite the attendance of two, or three female friends, to do their last offices of kindness to the deceased, and make the other necessary arrangements for her funeral. As I walked along towards my boat, I observed a little skiff stranded upon the beach. It was the same, which conveyed Jane so near the paternal dwelling, the preceding evening. This circumstance, and a hat, which lay at a little distance told me that Jane Mandeville was not the only person, who had been the victim of a watery death. The melancholy tidings of the catastrophe of the preceding evening were soon spread wide, and deep was the feeling, excited in every breast along the shores of Lake George. The next day was the sabbath; and there was sadness upon the countenances of those, who convened at the glen. The mourners were not relatives, for old Mandeville had none remaining. But they had known Jane in her childhood—had known her in her riper years; and many were the tears, which were shed that day upon her coffin. The Missionary, who called at the glen two years before, stood among the mourners. He had heard of Jane's death at the settlement, and hastened to pay his last tribute of respect to the deceased, and to comfort the bereaved father in his affliction. But there was no need; for he felt a consolation in his bosom of more value than worlds;—a consolation, which nothing on earth could have imparted. As the funeral procession moved slowly towards the burial place of the old Pensioner's fami-



ly, there was a deep, and thoughtful silence throughout the little concourse. The bearers placed the coffin beside the grave. The missionary uncovered his head, and addressed a few words to the assembly. They were tender, and appropriate, and flowed from a feeling heart. The coffin was lowered into its narrow cell. I looked upon the old Pensioner. A tear was standing in his eye, but there was peace, and tranquility in his bosom. He advanced to the head of the grave, and, after looking into it, he looked round affectionately upon the assembly, and said ; " my friends, there is sorrow in my heart, but it is not a sorrow without hope. I think I can thank the Great Shepherd, that he has taken this lamb from me ; for before, I was a lost, and wandering sheep, and would not hear the voice of the Shepherd, calling me to his fold. I was a prodigal, perishing with hunger, and would not return to my father, who had bread enough, and to spare. I shall soon see my dear Jane again. She will not always sleep here. The trump of the arch-angel will reach the bottom of this grave. This narrow house will soon be the resting place of us all. I feel and am assured that I must soon lay these limbs beside hers. Let us be like her, and I trust we shall meet in heaven." The missionary invoked the blessing of God upon the assembly, and they silently dispersed to their boats.

For a few days I was a constant resident at the glen, and had the satisfaction of witnessing daily in the old Pensioner an increasing, and fervent piety. He was now happy, rejoicing in hope. We conversed ; we joined our prayers, and praises at the throne of grace ; and precious were the seasons, which I spent in his cottage. He sometimes wept at the grave of his beloved daughter. But there was joy even in his grief. The Bible of Jane was now his constant companion, and much was he consoled, and animated by its promises ; The day at length arrived when I

must take my final leave of the scenes of Lake George. The morning was fine, and we spent an hour in walking about the glen. We conversed—we prayed. It was the last time we were to be together this side the grave. I had endeavoured, as far as possible, to ascertain the true character of his views and feelings ; and was satisfied that he had commenced a new, and happy existence, which would only bloom here, but would ripen in eternity. He accompanied me to the boat. As we were about to part, I expressed my apprehension that he would be lonely. " I am not alone," said he, " and though to go, and be with Christ would be far better ; yet all the days of my appointed time will I wait till my change come—I hope to meet you in heaven. Farewell," Farewell, said I, and he returned to the cottage. The dwelling of the Pensioner, and the little glen soon vanished from my view.

A few months since I had occasion to visit Lake George. I called at the glen. The cottage of the old Pensioner was there, but it was without an inhabitant. I visited the garden, and Jane was lying between her parents. On enquiring at the neighbouring settlement, I was told that the old man had died a few weeks previous, I learned with great satisfaction that he had lived in such a manner, as to carry conviction to the minds of all, that the grace of God had been performing in his heart its perfect work. He had spent his time, from the period, at which I took leave of him, in pious devotion to his Saviour, and died in the triumphs of faith, and the hope of a blessed immortality. " Blessed are the dead, who die in the Lord ; you saith the Spirit ; for they rest from their labours, and their works do follow them."

R. ERATOL.

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To the Editors of the *Christian Spectator*.  
MESSRS. EDITORS,

I have been not a little gratified of late to find that now and then a piece



appears in your work written by a plain man like myself. I like your candour in permitting us to speak for ourselves, and tell you our peculiar difficulties :—for if you cannot in fact, relieve us from our troubles, yet your sympathies are no small consolation when no better remedy is to be had. So I must ask your patience while I tell my errand.

It is about thirty full years, Messrs. Editors, since I commenced business in this place. At that time I was far from being wealthy ; but by great frugality and industry, I am happy to say, I have arrived at an easy competence—have my carriage and other conveniences so agreeable and becoming to a gentleman. But this is not what I wish to say. When I first came here, we had a minister who had some peculiarities which you will soon recognise as common among our ancestors. He was a man with whom my feelings could never agree. It is true, I used to hear him preach as often as once, at least, on every Sabbath, unless when my books absolutely required posting ; but I attended meeting more from habit than love. He had such a disagreeable manner in the pulpit, that it seemed impossible for any one to relish such preaching. He would preach so directly *at* one, that you would think he had been continually at your side the whole week ; and I have actually known him so to *guess* my thoughts and plans, that more than once I have almost disbelieved my wife when she assured me that she had never told him any thing about my character. He would sometimes preach so tremendously, that I have almost put up both hands to hold my hair on my head. All this was dreadfully galling to a man of my standing in society ; but by riding out for pleasure, or staying at home in the forenoon and eating a good hearty dinner, I could bear this tolerably well. But I come now to that part of his conduct, the very thought of which vexes me. He was not content to preach on the Sabbath with a boldness that

would almost tear one's heart open, but he frequently came round making what he called *pastoral visits*. I used sometimes to go to meeting in the morning and ask him to take a seat in my carriage and dine with me ; but at such times however much preparation I had made for a good dinner, I could never get him near my house. But though he rejected these invitations, you must not suppose he never visited my family. He would often come, indeed, and on such an errand, that I frankly confess I have many a time hastened out another way, in order to avoid his company. These were his *pastoral visits*, as he used to call them. I must do him the justice, however, to say, that on such occasions he was not actually impolite, or severe in his reproofs ; but he had such an artful insinuating manner of catechising and conveying his thoughts and feelings respecting death and eternity, that he would not only discover all your foibles and weaknesses, but after doing this, would give you such a pointed address, and put such gloomy images into your mind that it would take a whole day to get fairly composed. Nor would he stop with me ; my wife, daughters, and even servants must all go through the same mill, and all be questioned and talked to about their souls ; and for a long time after his visit, you would have taken my family for Nuns or Quakers. I cannot well describe this peculiar faculty which he had, of sitting down by your side, and in his easy manner, preaching directly at your heart—but though I cannot describe it, I can well remember it—for even now, I sometimes have cold chills while thinking of what he used to say to me. Once when I was pleading my good works, on his urging repentance, he inquired if I thought “good works would save a friend of his who habitually went to the Post-Office on the Sabbath !” I really was at a loss to conceive how he should have known this was my practice.

You probably suppose by what I



have said, that this minister was very unpopular among his people. I should have supposed this, had I not been acquainted with him. But so far from being unpopular, he was beloved by almost every individual in his parish, notwithstanding he used to carry his pastoral visitation into every family. This seems to me unaccountable ; especially as I recollect that many who were opposed to his sentiments were accustomed to esteem him very highly. If all hated his pastoral preaching as I did, the attachment of his people is singular. There was great mourning at his death, but he is gone, and I have not been troubled with such visits since.

Soon after the death of this man, we settled another minister, who is our pastor at the present time. He is so directly the reverse of his predecessor, that it is with the utmost difficulty that I can find words to express to you my admiration of his character. He is just the man that I like. The very first sabbath after his settlement, he took a seat in my carriage, and partook of a sumptuous dinner at my house, (I did not intend to tell you of this, Messrs. Editors, but it comes in very *apropos*) and ever since we have been on the best terms possible. He is always cheerful and gay, and frequently reminds us that 'religion does not consist in the shape of the face.' In the pulpit he preaches to a nicety. He deals altogether in generals, and gives no home-thrusts. I meet him frequently at dinner and tea-parties, and sometimes at balls ; and am more and more delighted with him. But above all, he has never troubled me with any of those pastoral visits, so harrassing to one's peace.

But it is now, gentlemen that I come to the pith of my communication ; though you see how fine a minister we have, yet our people are so superstitious as to begin to make comparisons between him and his predecessor. They are loudly calling for ministerial visits. Our pastor, poor

man, really knows not which way to turn. He is willing to make fashionable, and genteel visits, but knows not how to ask those puritanical questions which his people have been accustomed to hear. I little thought when our former pastor was asking such questions, as 'whether they had repented of their sins, how they were advancing in holiness,' &c. that he was making so much trouble for his successor. As I am no unimportant man in our society, I endeavour in every way to hush these rising complaints. I am sure that our minister *can* talk on serious subjects ; for when my wife was sick he was sent for. She told him that she 'felt herself to be a great sinner and feared she was not a christian,' and such like talk, which I suppose she learned from her old pastor ; to these questions and doubts, our present pastor replied, as I think most admirably. He told her that he believed she was a better christian than St. Paul ;— "for" said he, "Paul quarrelled with a brother Apostle ; but I feel assured that you have no such disposition !"

It is in vain that I tell our people that the rigid Edwards, and Scott, did not visit their people very often ; for they ask if these men did not devote their lives to their studies, for the good of the church, and if our pastor is doing this. Here I am a little stumbled, for I never heard our minister accused of having any such design. Now, Messrs. Editors, I wish you would help me to some arguments, by which I may convince our people, that the minister of the Gospel who seldom or never converses with his people on the state of religion in their hearts, is faithful to the duties of his office. I am not much accustomed to argument, but gentlemen, I think by the aid of your counsel, and my great influence, this discontent may yet be quelled ; and we be able to keep our present minister, who makes the road to heaven so easy and pleasant.

M. E. D.



*For the Christian Spectator.*

*Evening Thoughts.*

Loud roars the hoarse storm from the angry north,—  
As if the Wint'ry Spirit, loath to leave  
His wonted haunts, came bursting from his cell,—  
And rousing up his wrath,—and rushing on,  
Fast by the steps of the defenceless Spring,  
To cast his chill snows on her painted earth,—  
Are these thy charms, oh May?—Is this thy smile,—  
Thy softly whispering gale,—thy zephyrs bland,—  
So often fitted to the chiming harp  
Of brain-sick poet?

Dreary are thy smiles!

And from thy wrath both man and beast retreat.

Yet while the bleak winds mantle-o'er the sky,—

And uproar rules without,—peace reigns within,—

The fire burns cheerful,—and the taper clear

Alternate aids the needle,—or illumines  
The page sublime, inciting the rapt mind  
To soar above the jarring elements.

My little kitten sits with me, and sings  
Her song monotonous, and full of joy.—  
Close by my side, my tender mother's brow

Glow with the lingering hue of youth,—  
her eye

Industriously bent;—while he, the Sire,  
The gentle Guardian of my wayward years  
Looks kindly on, and listening, seems to smile

At our discourse.—I see parental Love  
In purity,—while the full heart hides not  
One restless wish, or unfulfill'd desire.—

Father Supreme! Fountain of Light and Love!

From whom all earthly happiness proceeds  
As streams flow from their source, and unto whom

All good on earth shall finally return,  
As to a natural centre; praise is due  
To thee from all thy works, nor least from me,—

Though in thy scale of being, light and low.—

From thee is shed, whate'er of hope, or peace,

Or love, I know; light, health, existence dear,—

And parents too thou giv'st.

With these I feel no loss

Of sister, or of brother, or of friend.

To Thee be all the praise and honour given,

Whether young Morning with her vestal lamp

Illume my couch,—or sober twilight grey,  
Lead on the willing night,—or summer sky

Spread its deep azure,—or contending storms

Muster their wrath:—or whether in the shade

Of much lov'd solitude, deep wove, and close

I rest;—or lingering share the social scene,  
Or wander far;—or wheresoever else

Thy hand may place me,—let my stedfast eye

Perceive Thee,—and my soul attune thy praise

With humble zeal.—To Thee alone I come

For strength and wisdom—Leaning on thine arm

May I pass through this intermediate state;  
This vale of Discipline,—and when its mists

Shall fleet away, I trust thou wilt not leave

My soul in darkness, for *thy word is truth*:  
Nor are thy thoughts like the vain thoughts of man,

Nor are thy ways as his ways.

Therefore I rest

In hope,—and sing thy praise,—Father Supreme.

H.

## Review of New Publications.

*Discourses delivered in the College of New-Jersey; addressed chiefly to candidates for the first degree in the arts; with notes and illustrations, including a historical sketch of the College, from its origin to the accession of President Witherspoon.* By ASHBEL GREEN, D. D., LL. D., President of the College.

There is perhaps no kind of composition of which there is such an almost infinite variety, from the highest grade of excellence, down to the lowest grade of insipidity, as in that of sermons. Ever since the Reformation,—that memorable event which broke the fetters of the human mind, and brought its energies into active operation;—one of the



most popular methods of diffusing religious instruction has been by printed sermons; and each successive age has produced its scores and its hundreds of volumes.

It happens, as might be expected where there is such diversity of talent and sentiment employed, that there are sermons to be found suited to every taste and character. There is hardly a book store of any importance, whose shelves might not accommodate the most refined and the most illiterate readers, and all the grades of intelligence which separate them; and where every variety of religious sentiment, from the most rigid orthodoxy down to the extreme refinement of liberality, might not find an advocate in something which bears the shape of sermons. But we are compelled to say that notwithstanding the great variety which belongs to these productions in some respects, there is one feature in which a very large proportion of them sustain to each other a most melancholy resemblance; and that is, in their destitution of interest. If we look back to other ages which were almost as prolific of sermons as our own, how few do we find, that have survived even a single century. A few names constitute a kind of galaxy in the age in which they lived, and have a reasonable claim upon the gratitude and admiration of posterity; while the great mass of their contemporaries are warning their successors from the grave of oblivion, not to count too much upon an immortality which is to depend on this sort of authorship.

But notwithstanding we feel obliged to make these remarks respecting the great mass of sermons in the English language, we do not intend to be understood as asserting that all these productions of inferior interest are destitute of utility; nor even that very many of them, on some ground or other, may not have a fair claim to come before the public. There are indeed few men, as we have already intimated, who can ex-

pect to write sermons for the world at large; sermons which the public, and which posterity will rank among the standard theological classics: but there are many men whose productions may do good by being in print and may even excite a deeper interest within a limited circle, than many others which are really of a superior character, and are destined to a much longer existence. There are many circumstances which induce people to read, apart from the intrinsic excellence of a book, or even its reputed character. A moderately good volume of sermons will be read in a congregation where the author is known and loved as a good minister, when scores of other volumes which stand much higher in the scale of merit, would excite so little interest that the advertisement of them would hardly retain the eye in the columns of a newspaper. In the former case they have learned to associate the man with their dearest interests; he has been in their families, and stood over their beds of sickness, and met them a hundred times with the greeting of an affectionate pastor; and especially, if he has gone to his grave, and these sermons come out as a memorial of his talents and fidelity, they will be regarded by his congregation as a sort of dying legacy, which it would be the height of ingratitude not to value and peruse. Where a volume excites no interest from the author's being known, though it be actually of a superior stamp, there will be no interesting associations, no recollections of the man, of his tones, and looks, and manner, calculated to induce a perusal of the book, or to send home its sentiments with a powerful and salutary impression to the heart. It is upon this general principle that we think a good deal may be said in favor of publishing sermons;—that they receive an interest from local circumstances and associations. They have their sphere of usefulness, though it may be narrow;—they have their period of existence,



though it may be short; and though they may never be heard of beyond the circle of the author's acquaintance, or beyond the age which gave them birth, they may be instrumental in bringing sinners to repentance, and in promoting the edification of christians, who might not have received the same benefit in any other way. We say then, that though no man has a right to publish or write what is erroneous either in regard to doctrine or practice, yet there may be very good reasons why he should send forth a volume of sermons which he knows is not strongly marked by intellectual superiority:—there may be this best of all reasons, that while it will be likely on the whole to do him no injury, it may do his people and perhaps many others great good. But we would advise every minister who makes this experiment to count the cost before hand, and not to form any expectations which will never be realized. Let him not think that his name is about to be enrolled on the list of high literary fame. Let him not think that the great spirits of the age will suspend all reading and thinking till they have given his book a thorough perusal; or that the fact that he is the author of a volume of sermons is any sort of pledge that he will be regaded by posterity as a Barrow or a Sherlock. Let him not be disappointed if some merciless critic should hold up his book to the world as an indifferent production; or if the public should withhold all expressions of commendation; or even if the printer should complain of the bad bargain which he made when he engaged to issue it from the press. If a minister of moderate talents wishes to publish a book, and will make up his mind to bear with patience all these possible untoward results, he has our full consent to become an author, provided always that his book contains much that is true, and nothing that is erroneous, and provided also that he can be assured of so much patronage that his work shall

not be the means of bringing either him or the publisher any nearer to a state of bankruptcy.

And here, it may not be unprofitable to some of our clerical readers to drop a word in solution of a fact to which the experience of many an author of sermons can attest; that the writer often anticipates more credit, and the public more satisfaction, from discourses that have been delivered in the pulpit than either realizes. A sermon, if it is what it ought to be, is a persuasive oration, designed not to be read but spoken: and if properly spoken it must from the nature of the case ordinarily produce more effect when heard from the pulpit than when read in the study: and especially if the author happen to possess a fine elocution and interesting manner, there will be a still greater disproportion in the interest which is excited in the two cases. Every minister therefore, particularly every one of popular address, who is about to give his sermons to the world, ought to remember that he is giving to the world the best possible advantage of judging of his real talents; that these productions will be weighed in the balance of public opinion, divested of all the attractions which they received from his delivery, and with nothing to shield their defects from the eye of cool examination. We think we have known instances in which preachers by consenting to publish sermons which were heard with overwhelming applause, have undeceived the world in regard to their talents, at the expence of committing a sort of suicide upon their own reputation. Many judicious persons have been known to express their surprise on reading a sermon, which in the delivery had rivetted their attention, to find how much the preacher's manner had to do with the effect of the performance; and how very little remained when the magic of his address was wanting, and they had an opportunity to inspect the naked



production. We would therefore recommend to all, and especially to young preachers, of popular talents, who are requested to publish their sermons, to bear in mind that in yielding to such solicitations, they subject themselves to a different and far severer ordeal than that which they undergo, in appearing before a popular assembly; they can no longer avail themselves of the dignified attitude, the animated countenance, the fine, melodious voice, to assist the impression which their sentiments and language are fitted to make; and if the sermon in print falls very far short of what it appeared to be in the delivery, it is not unlikely that the hearers will pay off the preacher for the disappointment which he has occasioned them, by making his performance the subject of censures which it does not deserve. There was much good sense and shrewdness in the reply of the clergyman who was requested to give a copy of a sermon which he had preached during a thunder storm, and said that he would consent to it on the condition that they would print the thunder and lightning.

But there is a more direct and substantial reason to be given for the general fact that there are so few sermons of the highest order, and that is, that of all kinds of composition, it is one of the most difficult to execute. A person of a particular turn of mind may succeed in writing a single discourse in which his peculiar talent is brought into operation, without much difficulty, and he may produce something which shall not only strike well upon the popular ear, but bear a very cool and thorough reading. But it is a task of much more difficulty to produce a volume of sermons, which shall bring into view a considerable diversity of topics, and bear upon the human character in a great variety of ways, and be fitted to touch the hidden springs, not only of our intellectual but moral nature; this requires a versatility and depth of genius, which cannot be considered as

a very common gift. It is true indeed that the first and most important of all requisites for writing good sermons is a spirit of deep and unfeigned piety; for without this, they will be likely to lack the most essential of all qualities, that practical and evangelical tendency, which ought to characterize every address that is made to men in the capacity of immortal beings. But this is by no means the only qualification. There must be a power of intellect which can introduce into a discourse at pleasure, a train of impressive and legitimate reasoning; not the abstractions and refinements of metaphysical theology, which to the mass of hearers and readers may be supposed to be unintelligible; but such reasoning as is drawn from the plain and established principles of human nature or of the divine government; such reasoning as Paul employed when he made Felix tremble; which is calculated to confound sophistry and overwhelm skepticism with the power of conviction. But as men are not the mere creatures of intellect, but have also a system of passions and affections to be operated upon, it is necessary that the writer of sermons should be able successfully to approach the heart; that he should have that deep knowledge of human nature, which will enable him not only to hold up a mirror in which his hearers or readers shall see their own characters faithfully reflected, but by means of which he shall be able to rouse up the active powers of the mind in aid of any good impression, to awaken gradually the finer sensibilities of the heart, or if needful to storm the whole soul by a bold, and sudden, and resistless attack. It is necessary also that there should be a great deal of good judgment mingled with the power of convincing and persuading; otherwise the passions will sometimes chance to be excited when the understanding needs to be convinced; and on the contrary, the powers of the intellect will be put in requisition, when a



warm and glowing appeal should be made directly to the heart. All this considered, it is not strange that the number of sermons of the very first class is comparatively small; for every one knows that there are few men, who unite all these various qualities of mind in great perfection. Accordingly we find that almost every volume which we take up has some prominent excellence or defect, with a good many qualities, perhaps, which are purely negative; while it is only now and then one, in which we see the steady and uniform march of a mind, which in every thing that it touches, leaves evidence of its consistency and greatness.

It would be foreign to the design of this preliminary discussion to inquire where the best sermons are to be found, or to institute any comparison between the sermons of the French and English, or the writers of a former age and those of the present. With regard to the comparative merit of the best sermons of Great Britain, and the best which have been produced on the continent, publick opinion has given a verdict, and this, when it has been tried and settled by time, may almost always be safely relied upon. It seems to be generally conceded, that neither the French nor English have all the characteristics necessary to form a perfect model in this department of writing; and that a style of sermonizing which should unite the vivacity and striking appeals of the one, with the sober and chastened reasoning of the other, making perhaps some little abatement of both, would on the whole be preferable to either. Perhaps however, this desideratum has been in some measure realized in some of the modern English sermons, particularly in those of Robert Hall, which we think on the whole inferior to no other specimens of this kind of writing in the language. They are the production of a mind which can bear down upon the intellect with a resistless force of argument, and at the same time cause the finest chords

of the soul to vibrate to an almost magical power of persuasion. With all this superlative excellence, there is united nothing of eccentricity or affectation; but on the contrary, the reader while he is delighted and charmed by the argument and eloquence, feels that his author has subdued him by fair and legitimate means; that it is by the simple and natural operation of the highest intellectual energies. Chalmers, another of the powerful and popular writers of the age, and perhaps not at all inferior to Hall in force of intellect, has thrown over his noble sentiments such an air of eccentricity, by a perfectly unique and heavily decorated style, that we cannot help regretting, in reading his sermons that he had not the power of expressing himself more in the style of other men; that so many splendid shadows should rest upon so much substantial excellence. The consequence with respect to these two authors is, that while a clergyman might keep the sermons of Hall upon his study-table, and read them every day of his life, without being sensible of any other effect upon his own manner of writing than a general elevation of sentiment and style; he would not be likely to be long intimate with the discourses of Chalmers, especially if he had a ready talent at imitation, without betraying in his own sermons, a partiality for his distinguished Scotch acquaintance. Doctor Chalmers is certainly a great man, and the world is vastly indebted to him for his sermons: but we think they would be much better, if they were divested of all those peculiarities which perhaps some of our young ministers have studiously endeavoured to imitate.

With regard to American sermons, it becomes us perhaps to speak with modesty; but we do not think that it will be claiming for the clergy of our country any undue praise, to say that some of them have written sermons, which might bear a very good comparison with the produc-



tions of the first class of British authors. There are, it must be acknowledged, some characteristic faults in the preaching of this country, which we may hereafter endeavour to expose and correct; but certainly the present character of our American clergy, and their rising advantages for intellectual cultivation, and we may add the specimens which some of them have already produced, may reasonably warrant the expectation that in every other department of theology, not less than in the writing of sermons, our country is destined to a highly respectable elevation.

The volume which we now introduce to our readers is from a gentleman who has been extensively known in this country, as occupying several distinguished stations, and particularly for several years past, as the President of Princeton College; and we think that the reputation which he had before acquired will not suffer by his being known as the author of these sermons. They were delivered chiefly to students on the occasion of their receiving the honors of College; and are very happily adapted, in every respect, to answer the purpose for which they were designed. If we do not mistake, this is the first volume of sermons, designed particularly for students, which our country has produced; though several of our presidents have given us a series of short baccalaureate addresses. The volume before us, therefore, comes to us with some advantage on the score of novelty; and this is a consideration which, by a writer of sermons for the press, or even an ordinary parish minister, ought not to be overlooked. The general subjects of preaching are necessarily so common, that it is of the utmost importance to lay hold of every circumstance which will be likely to excite an interest in the hearers or readers, by the appearance of something new; and we think it would be well for our clergy in general, if they would avail themselves of this hint furnished by Dr.

Green's publication, to endeavor to improve their sermons, if possible, in the article of variety. While upon this subject, however, we cannot forbear adding, that the sermons preached by the late Pres. Dwight to the several classes of students on their leaving College, were of the very first character, and that the publication of them is a most desirable event.

The number of sermons in the volume of Dr. Green is nine, on the following subjects: 1. The union of piety and science. Acts vii. 22, connected with Acts xxii. 3. 2. God acknowledged directing the path of duty. Prov. iii. 6. 3. The good man's protection and support. I. Peter. iii. 13, 14. 4. and 5. The word of God the guide of youth. Ps. cxxx. 9. 6. Christian integrity explained and recommended. II. Cor. i. 12. 7. A plea for early piety. Eccl. xii. 1. 8. The man of false honor. Mark vi. 26. 9. The devout man. Acts x. 2.

The two passages on which the first sermon is founded, relate to the character of Moses and Paul; and serve as a happy introduction to the thought which the author goes on to illustrate; viz. the importance of the union of piety and science.

After an introduction, in which he shews the bearing which the characters of these two eminent men have upon the subject, he proceeds to consider some of the facts and principles by which the importance of this union may be illustrated and enforced, viz. that it is this union which perfects, so far as it can be perfected in this world, the nature of man; that the union of piety and science is calculated to preserve each from abuse, and to carry each to its highest point of improvement; that it happily enables those in whom it is realised, to correct the errors and prevent the mischiefs of those in whom this union does not take place; and that when science is united with religion, the latter is most adorned, recommended and promo-



ted in the world at large. These several thoughts are very happily expanded, and enforced, by an impressive and somewhat original train of observations.

In shewing the importance of the union of science and piety, in order successfully to meet those who turn science against religion, the author rises into a strain of bold and eloquent remark. We quote the latter half of the paragraph.

When the christian champion, with genius, erudition and truth, all in his favor, goes forth against the embodied and embattled host of darkness, it recoils—it is disconcerted, discomfited and defeated. Its learning is combated by better learning; its argument by stronger argument; its eloquence by higher eloquence; its wit by keener wit; its misrepresentation and sophistry, by the luminous and resistless display of truth. It is driven off the field of its own choosing. It shifts and varies its position a thousand times, and still in all, it is met, forced, and put to the worse. The cause of truth constantly gains by the conflict, till at last she triumphs gloriously; and the thousands who always go as reputation points, follow truth because she triumphs, more than because they have examined and measured her weapons, or beheld and been subdued by her charms. They are preserved, however, from the camp of the enemy, and may eventually be trained into good soldiers of Jesus Christ.—p. 15.

Under the last head of the discourse, there is a very proper allusion to a subject which has not always been duly considered—the importance of employing men of talents as missionaries. An impression formerly prevailed to a considerable extent, and we fear it is not now entirely removed, that while men of cultivated intellect are needed to preach in enlightened places, where the ordinances of the gospel are already established, a very moderate share of improvement is sufficient to qualify a man to be a missionary. But there never was a greater mistake. It is necessary that a man who goes to carry the gospel where it has not been enjoyed, where perhaps it has to make its way by supplanting some other religion, should possess every advantage for recommending christianity;

and surely it must be an important one, that he be a man of liberal views and extensive general knowledge: for if he betrays an utter ignorance with respect to every thing else, it may be the conclusion on the part of those to be instructed, either that he has no sufficient knowledge of the religion which he comes to teach, or else that the religion itself has nothing in it worth the trouble of attending to. Moreover, the missionary, especially in the destitute regions of our country, will not unfrequently have to encounter the enemies of christianity, men of great ingenuity and subtlety, and much will often depend upon his success in meeting and vanquishing them; for if, on account of being unacquainted with their weapons, he is overcome in the contest, it will be considered by many ignorant by-standers as a decisive triumph of infidelity; whereas, if he can confound them by the force of argument, and expose their sophistry to others, it may be a victory in favor of truth, the happy influence of which will be felt through the whole neighborhood. We were glad, therefore, to find that Dr. G. had occasion to advert to this point by way of illustration, and we hope the impressive and seasonable remarks which he has thrown out, will be suitably estimated by all those to whom the direction of our missionary concerns is more particularly entrusted.

The second sermon, on the duty and advantages of acknowledging God, is very highly practical, and contains some general principles and maxims for the regulation of conduct. He considers the duty of acknowledging God in all our ways, under three distinct aspects:—what it is to acknowledge God in the ordinary course and concerns of life: wherein the duty consists when we are entering on an extraordinary undertaking or important enterprise, in which it is plainly lawful for us to engage: and how our duty may be ascertained when we are doubtful or greatly



at a loss about it, and the matter in question is notwithstanding highly important to our future welfare.

In the last of these cases, upon which the author principally dwells, there are given the following judicious directions: That the party whose case is here considered, use special and fervent prayer: that he carefully and diligently consult the scriptures; in order, if possible, to find a case similar or analagous to his own; and if not, that he may consider the scope and spirit of those doctrines and principles which have a bearing upon his case: that he should carefully observe the indications of providence: that he should take the opinion of judicious friends, and if practicable, consult books in which the case in question has been discussed and decided; and finally, that he should ponder the case much in his own mind.

We do not remember to have seen this subject treated in a more happy and luminous manner. It contemplates a case of very frequent occurrence, and one which has often been the occasion of great embarrassment to conscientious minds. Most christians probably have, at some time in the course of their lives, been in the situation here referred to.

Under the second head, in which is considered the promise made to those who acknowledge God, viz. that he will direct their steps; the author very justly remarks that we are not to expect to receive the accomplishment of this promise by any sudden or irresistible impulse of the mind; but that while we are diligent and persevering in the use of means, God will direct our minds, in the exercise of sound reason and discretion, of an enlightened conscience and genuine pious sentiment, to make a right choice, or to form a correct decision, in regard to a doubtful and important point of duty.

The third sermon is founded on the following words: 'And who is he that will harm you, if ye be followers of

that which is good? But and if ye suffer for righteousness' sake, happy are ye.' The author, in the introduction, gives a general and happy analysis of his subject, by remarking that there is in the text a condition, an interrogatory, and an affirmation. The condition is the possession of a certain character, 'if ye be followers of that which is good.' The interrogatory, who will harm the possessors of this character? And the affirmation, that if they even suffer for righteousness' sake, still they are happy.

The second head of the discourse is conducted with force and ingenuity, under the following particulars: That the follower of that which is good will not harm himself as bad men do, by cherishing those feelings and passions which are, in their very nature, painful and tormenting: that as his good dispositions prevent him from harming himself, so also they save him from provoking others to injure him: that in addition to his avoiding every thing calculated to irritate others, he will do much to conciliate them: that as the character preserves its possessor from harm, by being amiable and conciliating, so it is productive of the same effect, by the dignity which it confers, and the awe and veneration which it inspires: that he will escape much harm because he will have no connection with the company, the places, the occasions and the practices, from which mischiefs of the most serious kind commonly arise: that he will be secure from much harm from the fact that there is no one so obedient as he to all the laws of his country, and so observant of what is due to magistrates and superiors: and that he will also enjoy the special providence of God.

In shewing the advantage which accrues to the good man from the veneration which his character inspires, there are the following remarks:—

Nothing can be farther from the truth than to suppose, that to follow that which



is good in the manner which we have described, is calculated to bring upon him who does it, the imputation of pusillanimity, meanness, or cowardice; and to cause him rather to be despised and insulted, than respected and feared. If the character be consistently maintained; if all the virtues which belong to it be exhibited in their just harmony and proportion, the very reverse will be the effect produced. Mildness and majesty, meekness and dignity, temper and firmness, kindness and decision, are so far from being inconsistent that they are always auxiliary to each other. The genuine character we contemplate will, therefore, be as defensive as it is innocent and amiable. Often has the majesty of virtue overawed the profligate and profane, and been a protector to its possessor. Sinners of a common character are abashed in its presence. Ordinary vice blushes before it, and skulks into concealment. It flees from that which exposes its deformity, by contrast, as well as by verbal reproof. Guilt is naturally timid, and innocence and integrity are naturally undaunted. Guilt violates conscience, and the principles of honor and shame; innocence and integrity have them all on their side. Hence, when bad men have been resolutely bent on offering personal violence or insult to the follower of that which is good, the very sight and presence of the good man has sometimes confounded and disconcerted them utterly. They have fled from him, or humbled themselves before him.—'Surely never man spake like this man,' said the discomfited band that had been sent to apprehend our blessed Lord. Herod, though an absolute monarch, and steeped in blood and crime, yet feared John the Baptist; for a time heard him gladly, and did many things which he enjoined. Nor was it till the wretched tyrant was inflamed by wine, intoxicated with mirth, surrounded by his courtiers, ensnared by a foolish and wicked oath, and seduced by an insidious harlot, that he could be persuaded to issue the murderous mandate to destroy John; and even then he was very sorry for what his false honor drove him to perpetrate. So much is vice overawed by virtue! So venerable and defensive is a good man's character!—pp. 68, 69.

The sixth discourse, entitled, *Christian integrity explained and recommended*; contains a clear and just illustration of the christian character, as it is exhibited in the common intercourse of life. The author, with great felicity, pursues a parallel between the fleshly wisdom of the world, and the godly sincerity of the christian, and exhibits the one

creeping through all the windings and labyrinths of intrigue, and the other as immovably occupying the high ground of ingenuous and open dealing. He remarks, however, that christian integrity is in no way hostile to the most prudent and guarded behavior; that it fairly warrants us to forbear delivering our sentiments or avowing our designs when others have no right to know them; that it is consistent, in a qualified sense, with compromise, and with skill and address in the use of lawful means. This is a subject of great practical importance; and the distinctions here made, and the rules here given, if properly observed, will be instrumental in forming a character equally removed from all that is dark and insidious on the one hand, and from indiscretion on the other.

The eighth sermon, which exhibits the man of false honor in the character of Herod, is one of the most striking in the whole volume. One reason of it doubtless is, that it involves an interesting article of scripture biography; and sermons of this cast have a very considerable advantage, in point of interest, over almost any other. They are usually more accommodated to the circumstances of real life; they are sure to bring forward human nature before us just as it is; they display to our view actions and traits of character, on which we discover the broad marks of reality, and the counterpart to which we have seen a thousand times either in ourselves or others. It has been a matter of some surprise with us, that this kind of preaching is not more common.

Our limits will only allow us to extract a single paragraph from this discourse, and that shall be one in which the author makes an eloquent and seasonable appeal on the subject of duelling.

Consider the duellist. He has adopted a standard of honor in opposition to the dictates of revelation, reason, and conscience. In a hasty or unguarded moment, or perhaps indeed, with coolness



and deliberation, he has given or provoked a challenge, and is pledged to a dreadful combat—it may be with one whom he has loved or venerated. He has a wife, or children, or parents, or friends, who, in a few hours, may stand over his lifeless corpse, and to the latest hour of life suffer anguish, and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with its crimes, and self-sent to the bar of God, shall stand there to receive its unchanging destination. Or suppose it is his antagonist who is to fall. Then, though he survive, he may be corroded with remorse to the end of his days. The spectre of his murdered brother, hurried to the eternal world, may haunt his dreams, and seem to tell him of another meeting beyond the grave. But what of all this? The challenge has been given and accepted; and the man of honor has promised with an oath never to refuse such a call as is now made upon him. Although, therefore, when he reflects on these things, he is 'exceeding sorry' that he is thus circumstanced, yet for his oath's and honor's sake, and for their sakes who have been his chosen associates, he will not refuse to fight. He will do it, though all temporal and all eternal considerations, honor alone excepted, forbid him. Honor in one scale, and all the tenderest endearments of life, with the alternative of heaven or hell in the other—honor preponderates. He fights and falls; or he lives to die a thousand deaths! And are these, Oh false honor, these the offerings that must be made at thy shrine? Thou bloody Moloch! Thou fiend accursed! Depart from earth to thy native hell! Precious youth of my charge—I charge you in the name of Christ our Savior, have nothing to do with this sanguinary demon. No matter what are the consequences of not accepting a challenge. They weigh less in comparison with those which follow an acceptance, than the dust of the balance against the everlasting mountains.—pp. 218, 219.

These sentiments are equally forcible and just. But the misfortune is, that the man whose principles will permit him to engage in a duel, will also trifle with the most moving appeals to human sensibility. Something may undoubtedly be done towards checking the progress of this alarming evil, by the faithful exertions of those who are charged with the education of our youth; but it is probable that the only effectual remedy must originate in the virtuous energies of our national authority. But if this be so, how very unprom-

ising are our prospects, when it is remembered that we have duellists in the highest councils of our nation. We should be glad to see some able pen employed in pointing out the most effectual means of terminating this unnatural practice. If it be ridiculous, as some have supposed, we should think that the late protracted farce might be considered a fair experiment upon the public feeling, and that enough had been done during the last year to disgust and sicken the most blood-thirsty of these children of honor. It is indeed a subject too awful for irony—at which the heart sickens and the blood chills: but if those men whose names for several months darkened the pages of almost every newspaper, have no regard to the obligations of religion, and have no amiable or generous sensibility to which we can appeal; be it known to them, that while the wise and virtuous of the community regard them with pity, those who do not trouble themselves to think of the guilt of the transaction, have nevertheless carefully taken the proportions of their disgrace; and that for all that is childish and foolish, as well as impious and abominable, they are fairly entitled to a high place on the records of absurdity and murder.

The last sermon in this volume, is founded on the character of Cornelius, and presents a happy and well-drawn picture of a devout man. It is a character of which all the christian virtues and graces are constituent parts, and in which the benign and purifying influence of the gospel is displayed in all its loveliness and sublimity. We have no room for extracts, but we cordially recommend the whole discourse, as well calculated to impress the youthful mind with the value of religion, and to give to the christian character a greater degree of elevation and consistency.

The addresses with which these discourses severally conclude, contain much weighty advice, very happily condensed, and breathe that



spirit of affectionate concern which an instructor must be supposed to feel on seeing his pupils go forth into the world. There is also a variety in them, each address receiving its complexion, in a good degree, from the sermon of which it is a part. We can easily imagine that many of those to whom they were delivered, will always remember with gratitude the seasonable hints and admonitions which they contain; and we hope that in the retributions of another world, the author may have the satisfaction to recognise them as his joy and his crown.

In estimating the general character of these discourses, the first thing that occurs to us is, that they are highly *practical*. The great truths of our religion ought indeed to constitute the basis of every discourse from the pulpit; but who does not know how much easier it is to have a correct creed than to lead a holy life; and how much more difficult to persuade men to crucify their unholy affections, and practise the meek and lowly virtues of the gospel, than to make them yield a cold assent to an orthodox formulary of doctrine. Let every minister preach the doctrines of the gospel faithfully, but let him at the same time show their bearing upon christian practice; and the vital connection which they have with the most momentous interests of the world to come: otherwise he will have done nothing more than amuse some speculative minds which have a sharp appetite for metaphysical theology, while the great mass of his hearers, who must be edified by practical preaching, if they are edified at all, will have their feelings frozen up in the cold atmosphere of unprofitable speculation. The sermons which we have now noticed, are happily free from this fault, and we think are distinguished for their practical tendency. They are marked by a deep and accurate knowledge of the

human character, and seem to be the production of a mind which has long been familiar with the habit of reflection. As they are designed particularly for students, they receive their character, as might be expected, in some degree, from this circumstance; and yet they embrace subjects of general interest, sufficient to attract the attention of persons in any profession or situation in life.

The style of these sermons is not remarkable for ease and gracefulness, though it possesses, in a high degree, the more important requisites of perspicuity and dignity. A very delicate taste might, in a few instances, be offended by the use of a quaint expression; but what is thus lost on the score of elegance is usually made up in point of strength. We think on the whole that the volume does equal credit to the author, as a happy exhibition of practical wisdom and good sense, of a well-disciplined and cultivated intellect, and what is still more important, of a heart imbued with a deep sense of the value of the soul, and of the responsibilities of the christian ministry.

Of the history of the college which is appended to the sermons in the form of notes, we shall say nothing at present, except that it appears to us to be a judicious and well-composed historical record. Those who have a particular interest in the institution from having enjoyed its advantages and received its honors, will place a high value upon this article; and it is in some measure a matter of general interest, to know the history of one of our oldest and most respectable colleges, and especially of those distinguished men who have successfully occupied the presidential chair. May a Gracious Providence still kindly order its destinies; and may our country long have occasion to rejoice in its benign and healthful influence.



*A Foreigner's Opinions of England, comprised in a series of free Remarks, the result of personal observation during a residence of two years in Great Britain.* By CHRISTIAN AUGUSTUS GOTTLIEB GOEDE. Translated from the original German. By THOMAS HORNE. Boston: Wells & Lilly—1822.—pp. 444.

As long as the present system of education prevails in Europe, there will be no scarcity of books of Travels. In England, more especially, almost every young man of respectable birth, thinks his education incomplete, until he has spent a year or two in visiting foreign countries. To convince his friends that he has not travelled with his eyes closed, a subscription is sometimes raised among his immediate relations, and forthwith several splendid volumes of travels drop dead from the press. It might seem at first, as if all the evils connected with this multiplied book-making, were of a private nature—that they only provoked a momentary vanity in the authors and spoiled a large quantity of good paper; but these evils are of a more public nature. Such writings destroy all the confidence and interest in travels that are really valuable. Like children in a toy-shop, the only possible good such writers can effect, is to amuse themselves, and throw every thing they see into perfect confusion. This species of travels has become so common, that after wading through the tedious and common place remarks of most of them, we cannot but wish that if the writer must travel, he had returned home every night to lodge. We think the circumstances must be very peculiar indeed, which can excuse any one for publishing a book of travels, whose mind has not been disciplined by severe study, whose taste has not been refined by classic waters, whose views have not been expanded by extensive reading, and whose integ-

rity and candour are not unquestionable.

Of the author of the work whose title heads this article, we have no knowledge, except what we obtain from his book. But from this, we should judge him to be a man of considerable character. His talent of description is peculiarly happy; and some passages in his work are by no means ordinary. His imagination is fertile for a German, and always chaste. His figures are often original and bold. His work appears under a disadvantage, having to be viewed through the medium of a translation. Those who are acquainted with the German, and know how long, complicated and involved are its sentences, will not therefore, be surprised if the diction is less simple than could be wished. Our author talks about an almost incredible number of subjects, with a boldness in giving his opinions, and a freedom of expression, that are somewhat singular. But considering his foreign birth and education, we are on the whole greatly pleased with his candour. Faults and weaknesses he certainly has, though these are less numerous in this, than in most works of the kind. You find him very arbitrarily giving his opinions on books, literature, religion, politics, commerce, &c. with a wonderful degree of fluency. But his greatest foible seems to be a peculiar partiality for the English nation. This is plainly running through the whole work. His own and every other country shrink from a comparison with England. Whether the writer went from an obscure corner of Germany, with but little previous knowledge of the world, or whether he wrote to gain popularity in England, we do not pretend to say; but he seems to be as much delighted on his first arrival in London, as if he had come direct from a hermitage. This partiality, from whatever cause it originates, leads him to paint too highly, to look too much at the sur-



face, and to overlook deficiencies. In the very commencement of the work, speaking of the wrong notions formed of England by vulgar travellers, he thus breaks out :

Few of the wealthy, with frontless impudence, lift their towering heads above the rest ; misery is concealed from the view of the public within the asylums prepared for their reception ; throughout all ranks, affluence and plenty are diffused ; the people raises its majestic head, asserts its claims to uncontrolled independence, appears rather to rule than to obey, takes an active share in all important events, and never acts as the passive tool of despotic power."—p. 7.

This is certainly very fine, but far enough from truth. We have no wish to diminish or obscure a single glory of England. But we should like to know if the writer, when he penned the above, entirely forgot himself ; or whether he never saw any thing of that tide of floating, starving poor, which almost clogs up some of the streets in London, and which threatens to sweep down the very pillars of the country ? Or whether the proverbial inequality of the British people was unknown to him ; or whether he never heard of the terrors and oppressions of the press gangs ? Or whether the frequent seditious meetings which require the strong hand of military power to quell them are the seasons when "the people lifts its majestic head?"

The observation of our author seems confined almost entirely to London ; and it is only incidentally that we learn that he ever went beyond its precincts while in England. Hence some parts of his descriptions are minute beyond what is desirable. When you hear him talk about remote corners of the kingdom, you are surprised to find him immediately after emerging from some narrow street or lane. He makes London to his travels, what the polar star is to the magnet, if he digresses for a moment he invariably returns ere you can notice his absence. For this reason he of-

ten wearies us by leading us through the streets of the city ; for though he describes them as spacious and elegant, yet we cannot but think of the country as well as the metropolis. Notwithstanding an over-drawn eulogium of the city, yet he confesses that there are at least three months in the year, when

"The streets are obscured almost all day, with damp fogs and the steam of the coals being forced downwards with vapours, invests the houses with clouds of smoke," and that during this time, "these black clouds hover over the town, impervious to the cheerful rays of the sun ; and that the houses indeed, sustain a material injury from coal damp, and being constructed of bricks which are not covered with a layer of lime or mortar, contract by degrees, a dark brown colour, which if they were deprived of other accompaniments, would give them a very gloomy appearance." But the spacious streets, the magnificent causeways, the transparent windows which reflect the beams of day light with two fold lustre, the shops elegant beyond all description, the vast concourse of well dressed people ebbing to and fro, and above all, a great number of green lawns and public gardens which enliven the finest parts of the town, by the pleasing image of rural scenery ; all these, I say, are advantages which no place possesses in such an eminent degree as London, and which almost make the mind overlook the defects of the houses, their disagreeable colour, and the meanness of their architecture."—p. 11.

While our author is in transports as he walks through the large and majestic streets of London, and views the magnificence of the retail shops, our readers cannot but be amused with the whimsical conceits of these shop-keepers in order to gain customers.

"A grocer in the city, who had a large bee-hive for his sign hanging out before his shop, had allured a great many customers. No sooner were the people seen swarming about this hive, than the old signs suddenly disappeared, and bee-hives, elegantly gilt, were substituted in their places. Hence the grocer was obliged to insert an advertisement in the newspapers, importing that he was the sole proprietor of the original and celebrated bee hive!" A sim-



ilar accident befel the shop of one E. in Cheapside, who has a considerable demand for his goods on account of their cheapness and excellence. The sign of this gentleman consists in a prodigious grasshopper; and as this insect had quickly propagated its species through every part of the city, Mr. E. has in his advertisements repeatedly requested the public to observe, that "the genuine grasshopper is only to be found before his warehouse." But nothing, in the opinion of a London shop-keeper conduces more towards establishing his credit, than to have his shop decorated with the ensigns of royalty, and to be able to acquaint the public that he enjoys the protection of his Majesty or one of the princes. But some of these privileges are so completely ludicrous, that seriously as they are meant, we are tempted to think them a mere farce. Thus you see near Leicester square a species of quack's shop, very elegantly fitted up, the proprietor of which, styles himself, "Privileged Bug Destroyer to their Majesties!" On the New Road, you may pass by a house with an advertisement inscribed in very legible characters over the gateway, announcing that "a Vender of Asses Milk to their Royal Highnesses the Duke and Dutchess of York resides here!" A short time ago, a strange conceit was entertained by a man who manufactures wooden legs with much dexterity, and who has placed before his shop on the Strand, an enormous sample of his art, as a symbol of his profession, which was no other than to apply for the title of "Manufacturer of Wooden Legs to his Royal Highness the Prince of Wales!" It may be easily conceived, however, that the Prince who has the finest legs in the world, could not comply with this ridiculous request.—pp. 36, 37.

Our readers are probably aware, that in no part of the world, does a certain class of idlers known in this country by the name of 'dandies,' so much abound, as in London. We can conceive of no characters, if character they may be said to possess, which are more truly the object of commiseration, than these 'dandies.' They are commonly wealthy, loitering about the streets, yawning in the face of all that is worthy, and laboriously busy, *opere rose nihil agendo*—in killing their great enemy, time. They profess to enjoy all the sweets of life, while every pleasure palls upon their sickened taste, and all that is beautiful

and lovely flies at their approach. No censure can be too great on a life so unmanly, so useless, so degraded, so contemptibly wicked. This class of persons is already sufficiently numerous in our large cities; but they have not yet arrived at that acme of nonentity which the London beau has reached. Write a history of the manner in which one of these creatures spends his time in London for one day, and you have written his memoirs. He seldom rises before eleven. He then takes a hasty breakfast, and hurries to meet his grooms and servants at his stables. He here finds his horse ready before him. He chats with his grooms, enquires after the health of his horses, &c., and after distributing a sufficient quantity of oaths and orders respecting their management, mounts his horse or curricule. If the weather admits, with his servants at his heels, he traverses several streets, and soon arrives at Hyde Park. If it be stormy, he visits the shops of saddlers, and carriage-makers, buys new articles, or goes to the auction of horses. He next visits the print and toy shops, and about 3 o'clock stops at a fashionable coffee-house, where he takes a second breakfast, meets his associates, looks at the papers, and arranges some new pleasures for the coming evening. At five he returns home. His valet de chambre now dresses him. He next looks over his visiting cards, and gives proper directions on this important point. Unless he has an invitation at some friend's house, at seven he repairs to a genteel coffee-house to dine. He rises from table at about nine, and goes to the theatre, from which he repairs to places of dissipation, and at four in the morning he returns home borne down by fatigue and sin, and prepares to spend the coming day in precisely the same manner! This is the representation given of a London beau.

The description which the writer before us gives of that class of fe-



males who live by the sale of their reputation and lives, is such as to awaken the deepest feelings of commiseration. This class of persons are computed to amount to one eighth 'of the foot passengers, in the principal streets' of London, or to the round number of 70,000. As one generation lives but a very short period, their places are filled up by those who have been seduced and betrayed in the country, and the daughters of the poorer people in the city. As soon as a young woman is abandoned by her betrayer, and her guilt known, she is at once forsaken by kindred and friends—every tie of love and humanity is sundered—and disinherited, despised, persecuted, she plunges into this vortex of misery. Here her short existence is only wretchedness prolonged. There is however one Institution in London, established for the purpose of recovering these forlorn victims, and restoring them again to society. This is the well known Magdalen Hospital. It consists of four buildings enclosing a court, and a neat little chapel. It is so small that it can receive but seventy persons at once; and so well managed, that the directors have ten applications for admission where they can admit only one. Those who are newly admitted, are separated from the rest, till their reformation is apparent; and their intercourse with each other is regulated according to the prospect of their ultimate amendment. After a reformation is fully visible, they live together in pairs in large galleries, while the most profligate are kept in the lower part of the house. While here they are kept constantly employed, and a love for occupation is cherished. They perform all kinds of labor, and employ themselves in embroidery, lace, millinery business, &c., with a surprising degree of perfection. Each one selects her own employment, and is instructed with great tenderness in every thing she wishes to learn.

Close confinement is the most disagreeable to them, but it is absolutely necessary. During their stay here, the Directors take every possible means of reconciling them to their friends. Should these efforts fail, or should the female be destitute of friends, and if her character has been good for three years, they make some provision for her, and dismiss her with a sum of money to prevent immediate want. If her conduct, on strict enquiry, should uniformly prove to be good for a year after her dismissal, the Directors give her a proper commendation, and a larger sum of money. Their little chapel is filled on the Sabbath by respectable citizens, but the inmates are concealed by a green hanging in the gallery. We cannot but hope that the spirit of benevolence will not rest satisfied till we have such an Asylum in all our large cities. The pious efforts of ladies in Boston, who have established such an Institution, are very commendable.

The schools of the higher kind in England, are justly celebrated. The boys are brought together at an early age, from different parts of the country, and so situated that each school forms a little republic of itself. The boys, acknowledging no superior except their principal instructor, they learn to act for themselves, to see the most rigid justice inflicted without partiality, to revere truth as the great pillar of social union, early to inhale a spirit of freedom, to acquire a thorough and practical knowledge of human nature, and to form permanent friendships to gladden maturer years. At holidays, they visit and enjoy the society of friends, though living in the remotest parts of the kingdom; and thus, while they are yet children, they learn to submit to separations and privations, and to exert their own ingenuity and powers.

When young persons are destined for the sea service, their tender age is exposed



to the perilous hardships of long voyages. Many of these young naval heroes, at an early age, when boys in other countries are scarcely permitted to walk out without a servant, have already crossed the ocean several times, and visited every quarter of the globe. When I saw the worthy Captain Colnet, the companion of Cook on board the *Glatton*, as he was preparing to set sail for Botany Bay, whence he intended to make a fourth voyage round the world in the spring of 1803, I found several fine boys on board his ship; and learnt, to my no small astonishment, that thirty-six young persons, for the most part sons of creditable families, accompanied this able navigator on his daring expedition.—p. 118.

The advantages of sending boys to a respectable academy are perhaps superior to those of a private tutor; and it is a circumstance peculiarly favorable to the prosperity and prospects of our country, that some of our schools are formed after the excellent model of the English. One of the greatest evils attending the system of schools, is the great number of private ones of a very ordinary character.

The number of their private establishments is daily multiplied. In the most inconsiderable towns, nay, even in many villages, the stranger's curiosity is excited by beholding hand-bills or painted boards posted up, announcing academies where young gentlemen are liberally educated, or boarding-schools for young ladies. With these institutions the police of the country does not in the least interfere, and the same licence is given to literary and medical quacks. Any ignorant fellow, who has in vain tried to make his fortune by other methods, boldly embraces the profession of a teacher. By forming a match with the daughter of a poor citizen, he easily acquires a sum adequate to the purposes of hiring and fitting up a small school. He then inserts an advertisement in the public prints, importing that 'able assistants are wanting at a private academy,' or else makes application upon this head to one of the numerous offices of intelligence in London. All the starved votaries of science are eager to embrace his conditions, provided he only promises them an increase of thirty pounds per annum, and board and lodging. As soon as he has selected proper ushers, his proposals make their appearance in the daily

prints, in which he acquaints the public, that 'he has been prevailed upon by the earnest entreaties of some respectable families, in an age when a set of quacks wholly unqualified for the undertaking have engrossed the office of instruction, to fulfil the wishes of such parents as have the moral and scientific improvement of their children at heart, by fitting up and establishing an excellent academy, calculated to promote those desirable ends.' Then follows a list of the sciences which are taught in this institution; and it is finally added, by way of postscript, that, in order to shew the disinterested views of the undertaker, he will perform all this for the trifling annual recompense of thirty guineas. This is the substance of hundreds of advertisements, with which the English newspapers abound.—p. 125.

The American student has been accustomed to associate all that is venerable and lofty in science with the names of Oxford and Cambridge. These Universities, it is true, have produced men whose spirits have broken through all barriers, and soared to a height that leaves us gazing in astonishment. But when we see the defects of these institutions, we are amazed at those prodigious powers of genius, which could overcome so many impediments; and we would fain conjecture what these mighty men would have been, had no hindrances been in their way. Young Englishmen commonly spend from the seventeenth to the twentieth year at these Universities. The buildings of these institutions are an irregular collection, scattered over large towns, sometimes half a mile distant from each other, and apparently wholly unconnected. The professors and tutors at present, certainly, are not very distinguished. They are so well endowed, that every instructor is sure of his salary, whether he exerts himself or not. The whole course of anatomy, for instance, 'is despatched in twenty-four lectures.' Several sciences, 'such as the metaphysical science of nature, and the elegant theories of taste and of the fine arts, are even nominally unknown at these universities.' Our author as-



sures us that their libraries are principally made up of classical and theological literature, and are not as copious as the libraries of Göttingen or Dresden, and many other German cities. The bond which should exist between the instructors and pupils is said to be very frail; both apparently indifferent to the promotion of science. Besides the ordinary professors and tutors, there are in these two Universities, eight hundred and forty fellowships. Many who have enjoyed these fellowships, have done honor to science and learning; but when we consider that these men have no troublesome office; that they have no avocation but to range in the immense field of literature; that they live in plenty; that they devote the flower and vigor of their lives to books—we are surprised that so comparatively small a number are known beyond the limits of their respective colleges.

One of the most interesting and best executed parts of the book before us, is that in which the characters of the eminent English statesmen are discussed. No one can read it without great interest. Wilberforce, whose name will be held in everlasting remembrance, is thus characterized as an orator.

Wilberforce has a weak voice, which diminishes the otherwise considerable force of his expression; but he speaks without hesitation, in a free and unpremeditated manner.—p. 195.

The character of William Pitt is deservedly eulogized. He was a wonderful man. He arose in the British Parliament at a very critical juncture; and the world immediately felt his influence—nor has it yet ceased to be felt. Every part of the world bears testimony to his greatness as a statesman.

On the subject of religion, our author seems not very profoundly versed. He alternately praises or blames the Church of England; complains bitterly of the mode of delivering sermons, and severely

censures many of the beneficed clergy. He has hardly charity to think that some know how to read, much less, write with correctness, and possesses a peculiar faculty of presenting the defects of the Episcopal church. He seems to favour the Presbyterians, but is intolerably severe and uncharitable towards the Methodists. He considers their churches as but little less than hotbeds of discord and civil rebellions; and those parts of their creed which are most in accordance with the Bible, he treats with an unwarrantable degree of harshness. His opinion of the Moravians and Quakers may be gathered from what follows.

“The Quakers and the Moravians are the only religious communities in England, to whose virtues the public voice bears unequivocal testimony; and they are likewise the only ones, that have not been polluted by those atrocious crimes, which have consigned so many of the established and methodist clergy to the hands of the executioner. For, that a clergyman should deserve and undergo the sentence of hanging or of transportation, is by no means an unusual phenomenon in England. But I have been positively assured, that no example of such dreadful delinquency ever occurred among the quakers.”—p. 298.

It is no injustice to other nations to assert that no country on earth is so distinguished for benevolence and philanthropy as England. The number of her streams of charity to relieve the wants of the wretched, both spiritual and temporal, is immense. Among the former, are the National Bible Society, the numerous Missionary and other religious associations for the spreading of the Gospel. Among the latter, are St. Bartholomew's Hospital, St. Thomas'—Guy's—Bedlam—St. Luke's, Christ's the Asylum &c. &c. The former are not even mentioned by our German traveller while upon the latter he expatiates very fully and handsomely.—The English Hospitals are very simple and plain in their structure, but admirably neat and convenient. The domestics of such establishments



are selected with the greatest care, the rooms are spacious and airy, the bedsteads are of iron, and supplied with curtains. The physicians are men of skill and acquirements. No instance has been known in England where the Directors of a Hospital have embezzled its monies. St. Bartholomew's Hospital comprises four large buildings enclosing a spacious court. The number of sick connected with this institution is not far from two thousand and eight hundred; and it relieves as many as at least two thousand every year. St. Thomas is nearly as large as to its buildings, and assists an equal number of sick annually. Guy's Hospital was founded by Thomas Guy, a London Bookseller. He gave at one time £20,000, and at another, 220,000 guineas, besides several smaller donations. It receives about eight thousand persons every year.

St. Luke's and Bethlem, are retreats for the insane. The former is considered the best Hospital in the world. Bethlem was established in the year 1751. From that time to the year 1802 it had admitted seven thousand and eighteen lunatics. Of

these 534 had died; 3,047 had recovered, and the remainder had remained incurable.

In one of the public rooms, says the writer, "I found twelve persons busily engaged at a gaming table, they were professed gamblers, who had deranged their intellects in the practice of their profession, but even in Bethlem continued their original pursuit. It is somewhat remarkable that they are still so knowing as to observe each other's characters and foibles; one fool is the butt and laughing stock of the other, and they retain the talent of remarking the follies of others, rather than their own."—p. 309.

The asylums for the poor in London, besides numerous work-houses, amount to more than one hundred. In Christ's Hospital alone, are a thousand poor children.

We shall close this article by observing, that in general we have been very highly gratified and interested in the work upon which we have been remarking. Our readers will find themselves well compensated for reading it, by the fund of general information which it contains, by the easy flow of language, and the now and then interesting turn of thought peculiar to a German.

## Literary and Philosophical Intelligence.

The Board of Trustees of the College of New Jersey have, unanimously chosen the Rev. Professor Lindsly, President of that institution.

A History of the State of Maryland, shewing particularly her situation in 1823, is preparing for the press, by Thomas Kennedy.

Davis and Force of the city of Washington, propose publishing, annually, a volume entitled *The Statesman's Manuel*, consisting of a digest of Public Documents laid before Congress, and also containing notices of public transactions in this and other countries.

Count Romanzoff, who fitted out, at his own expense, the expedition

under Kotzebue for circumnavigating the globe, has sent out travellers to cross the ice from the eastern coast of Asia, to the western coast of America.

*New South Wales.*—At Sidney, in New South Wales, three public journals, and five other periodical publications, now issue from the press. A second printing office has been established at Port Jackson. General intelligence, and information are beginning to be more widely diffused, and the commerce of this Island is becoming considerably important.

In Peters' Township Pa. a cave has lately been discovered. A person, living at the base of the North Mountain,



was about to dig for water, and as there is a very large spring, issuing from the rocks, at the foot of a hill of considerable height, he thought by digging some distance above it, he could probably come upon the stream. Accordingly he commenced digging, and had proceeded but a few feet, when he could plainly hear water running, apparently with great rapidity; and at the distance of about 12 feet from the surface, he came to the water at the lower extremity of a fissure in the rock, which immediately expanded into a large, and beautiful cavern. Its entrance is somewhat obstructed by loose rocks; but after advancing a little distance every obstruction disappears. The solid rock on every side is enamelled with spar, reflecting different colors to the eye of the beholder; and in every direction the most beautiful stalactites, of every hue, are seen pendent from the walls and roof of the cavern. This cave has been explored to the distance of 300 feet, and at that point there was no appearance of its termination.

*Egyptian Literature.*—T. Lacour of Bordeaux, has published an important essay on Egyptian Hieroglyphics. The comparison which he has instituted between the Egyptian and Hebrew languages has convinced him that the Hebrew was very nearly the language which was spoken in Egypt when the Israelites sojourned in that country. M. Lacour adds, that he is persuaded that the Hebrew was in Egypt the sacred language; and that what is called the Coptic, was the language of the lower orders of people.

The labours of M. Champollion, jun. are of a very interesting nature. He has discovered that the Egyptians made use of three kinds of writing. 1st. The Hieroglyphic, which painted ideas by means of characters resembling the forms of sensible objects. 2nd. The Hieratic, or Sacerdotal. Its characters are chiefly arbitrary, retaining only faint resemblances of sensible objects. This kind of writing is that used in inscriptions upon tombs. 3d. The Demotic (popular) writing, which was employed in civil affairs, and private concerns. This is composed of signs borrowed from the Hieratic, but combined in a manner peculiar to it-

self. All these kinds of writing represent ideas only. But in order to express proper names, they had an auxiliary series of signs which represented sounds. A complete alphabet of characters has been discovered. M. Champollion has thus been able to read the names of the Greek and Roman emperors on the Egyptian monuments, and on those of the first class, the names of the Pharaohs, or kings of Egyptian race. These discoveries, certainly argue well to the cause of archæology, and historical and biblical criticism.

The Greek Seminary founded at St. Petersburg in 1775 by Catherine II. is becoming daily more interesting and of higher importance. Two hundred Greek and Albanian youth are there receiving their education; they have twenty five professors. Besides the military sciences they are instructed in French, Italian, and German; and when they have completed their education they have the choice of a commission in the army, of becoming interpreters at the Colleges of St. Petersburg or Moscow, or of returning to their native country. There are pupils from Chio, Lesbos, and Naxos.

It is stated that a machine has been invented by means of which a person may plunge to the bottom of the sea and work freely with his hands and feet, ascend to the surface or stop at any depth; and in this manner remain several days under water without interruption and without effort. The inventor calls this machine *the Dolphin*.

*Magnet.*—Professor Patterson of Philadelphia has exhibited a magnet of the horse shoe form, which supported the enormous weight of one hundred and sixty two pounds. Its own weight is only 32 pounds. It is said to be the most powerful magnet ever known. It was prepared by Mr. Lukers of Philadelphia, who has discovered a method of *touching*, much superior to that used in Europe.

*Tread Wheel.*—The tread wheel has been applied by M. Van Heythuysen to the propelling of barges in canals. It is found that two men can propel a barge by it at the rate of five miles per hour.



## List of New Publications.

### RELIGIOUS.

A Letter to the Right Rev. Bishop Hobart, cocasioned by the Strictures on Bible Societies, contained in his late charge to the Convention of New-York. By a Churchman, of the Diocess of New-York.—John P. Haven, New-York.

Stewards of the Mysteries of God : A Sermon preached at the Ordination of Lemuel P. Bates, in Whately, February 14, 1822 ; before the Convention of Congregational Ministers in Boston, May 30, 1822; and at the Ordination of the Rev. Dorus Clark, in Blanford, Feb. 5, 1823. By Zephaniah Swift Moore, D. D., President of the Collegiate Institution at Amherst.—Boston. Crocker & Brewster.

A particular Relation of the American Baptist Mission to the Burman Empire; in a Series of Letters, addressed to Joseph Butterworth, Esq., M. P. London. By Ann H. Judson.

Church Poetry, being portions of the Psalms in Verse and Hymns, suited to the Festivals and Fasts and oth-

er occasions of the Church, selected and altered from various authors. By the Rev. William Augustus Muhlenberg, Rector of St. James' Church, Lancaster.—Philadelphia. S. Potter & Co.

### MISCELLANEOUS.

Geographical Dictionary, or Universal Dictionary, Ancient and Modern, 2 vols. By J. E. Wocester, A. M. 2nd edition.—Boston. Cummings, Hilliard & Co.

Elements of Geography, Ancient and Modern, with an Atlas. By J. E. Worcester, A. M. 2nd edition.—Boston. Cummings, Hilliard & Co.

Justina; or the Will. A Domestic Story. In 2 volumes, 12 mo.—New-York. Charles Wiley.

A Grammar of Composition; including a Practical Review of the Principles of Rhetoric, a series of Exercises in Rhetorical Analysis, and six Introductory Courses of Composition. By William Russell. 12 mo.—New-Haven. A. H. Maltby & Co.

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## Religious Intelligence.

### AMERICAN BIBLE SOCIETY.

We make the following extracts from the monthly papers of the American Bible Society:—

On Thursday, May 8, 1823, was held, at the City Hotel, New-York, the Seventh Anniversary of THE AMERICAN BIBLE SOCIETY.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, Senior Vice President, who was supported by the Hon. De Witt Clinton, and Richard Varick, Esq., Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New-York, a large num-

ber of Clergymen of different denominations, and other Gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 62d chapter of Isaiah, by the Rev. Mr. Sutherland, of New-Hampshire.

Letters, apologizing for unavoidable absence, were read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from the Hon. John Jay, President, the Hon. Bushrod Washington, Hon. John C. Smith, Hon. William Tilghman, Hon. Andrew Kirkpatrick, Hon. John Q. Adams, Hon. Charles Goldsborough, Hon. William Phillips, Hon. Duncan Cameron, Hon. David L. Morrill, Joseph Nourse, and Francis S. Key, Esqrs.

The Rev. Dr. James Milnor, Secretary for Foreign Correspondence, read



the following ADDRESS from the President of the American Bible Society:—

GENTLEMEN,

It gives me pleasure to observe that this anniversary, like the preceding, brings with it tidings which give us occasion for mutual gratulations, and for united thanksgivings to Him whose blessings continue to prosper our proceedings.

These annual meetings naturally remind us of the purposes for which we have associated; and lead us to reflections highly interesting to those who consider what and where we are; and what and where we are to be.

That all men, throughout all ages, have violated their allegiance to their great Sovereign, is a fact to which experience and revelation bear ample and concurrent testimony. The Divine attributes forbid us to suppose, that the Almighty Sovereign of the universe, will permit any province of His empire to remain forever in a state of revolt. On the contrary, the sacred Scriptures assure us, that it shall not only be reduced to obedience, but also be so purified and improved, as that righteousness and felicity shall dwell and abide in it.

Had it not been the purpose of God that His will should be done on earth, as it is done in heaven, He would not have commanded us to pray for it. That command implies a prediction and a promise that in due season it shall be accomplished. If therefore the will of God is to be done on earth, as it is done in heaven, it must undoubtedly be known throughout the earth, before it can be done throughout the earth; and consequently, He who has decreed that it shall be so done, will provide that it shall be so known.

Our Redeemer having directed that the Gospel should be preached throughout the world, it was preached accordingly; and being witnessed from on high, "with signs and wonders, and with divers miracles and gifts of the Holy Ghost," it became preponderant, and triumphant, and effulgent. But this state of exaltation, for reasons unknown to us, was suffered to undergo a temporary depression. A subsequent period arrived, when the pure doctrines of the Gospel were so alloyed by admixtures, and obscur-

red by appendages, that its lustre gradually diminished, and like the fine gold mentioned by the prophet it became dim.

Since the Reformation, artifice and error have been losing their influence on ignorance and credulity, and the Gospel has been resuming its purity. We now see Christians, in different countries, and of different denominations, spontaneously and cordially engaged in conveying the Scriptures, and the knowledge of salvation, to the heathen inhabitants of distant regions. So singular, impressive, and efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and in many instances, to such hazards and privations, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature.

Can such extraordinary and unexampled undertakings, possibly belong to that class of enterprizes, which we are at liberty to adopt or decline as we please: enterprizes which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and maturely weighed; especially as this evidence is accumulating, and thereby acquiring additional claims to serious attention.

We observe a strange and general alteration in the feelings of Christians towards the Heathen; and one still more strange and unprecedented, has taken place in their feelings towards the *Jews*; feelings very different from those, which for so many centuries have universally prevailed. Although, as it were, *sifted* over all nations, yet, unlike the drops of rain which blend with the waters on which they fall, these scattered exiles have constantly remained in a state of separation from the people among whom they were dispersed; obstinately adhering to their peculiarities, and refusing to coalesce with them. By thus fulfilling the prophecies, every Jew is a living witness to their truth.

The same prophecies declare, that a time will come, when all the twelve tribes shall be restored to their coun-



try, and be a praise in the earth; but the precise time is not specified. By declaring that 'blindness in part hath happened unto Israel, *until* the fulness of the Gentiles be come in, and that Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled,' they lead us to conclude, that their blindness will not be sooner removed, and therefore, that their conversion is not to be sooner expected. Individual Jews have, from time to time, been relieved from their blindness, and become christians; and there are expressions in the scriptures, which favor the prevailing opinion, that the conversion of a large portion, and perhaps of the whole tribe of Judah, may precede that of the other tribes. They are now experiencing less oppression, less contempt, and more compassion, than formerly. Their obduracy is softening, and their prejudices abating. These changes have the appearances of incipient preparatives for their conversion.

Besides these recent changes in favor of the heathen and the Jews, another has taken place in the disposition and feelings of our people towards the many savage nations who still remain within our limits. The policy formerly observed towards them, together with our rapid population, increased their necessities, but not our endeavors to alleviate them. This indifference has latterly been yielding to a general sympathy for their wretchedness, and to a desire to meliorate their condition. For this laudable purpose, our government has wisely and virtuously adopted measures for their welfare; and benevolent societies, and pious individuals are using means to introduce among them the benefits of civilization and christianity.

Nor are these the only events and changes which are facilitating the distribution, and extending the knowledge of the Scriptures. For a long course of years, many European nations were induced to regard toleration as pernicious, and to believe that the people had no right to think and judge for themselves, respecting religious tenets, and modes of worship. Hence it was deemed advisable to prohibit their reading the Bible, and to grant that privilege only to persons of a certain description. Intolerance is passing away, and in France, where it formerly prevailed, Bible Societies

have been established, by permission of the government, are proceeding prosperously, under the auspices of men high in rank, in character, and in station.

From the nature, the tendency, and the results of these recent and singular changes, events, and institutions—from their coincidence, and admirable adjustment, as means for making known the Holy Scriptures, and inculcating the will of their Divine and merciful Author, throughout the world—and from the devotedness with which they are carrying into operation, there is reason to conclude, that they have been produced by Him, in whose hands are the hearts of all men.

If so, we are engaged in His service; and that consideration forbids us to permit our ardour or exertions to be relaxed, or discouraged by attempts to depreciate our motives, to impede or discredit our proceedings, or to diminish our temporal resources. The Scriptures represent Christians as being engaged in a spiritual warfare, and, therefore, both in their associated and individual capacities, they are to expect and prepare for opposition. On the various inducements which prompt this opposition, much might be said; though very little, if any thing, that would be new. The present occasion admits only of general and brief remarks, and not of particular and protracted disquisitions.

Whatever may be the characters, the prejudices, the views, or the arts of our opponents, we have only to be faithful to our Great Leader. They who march under the banners of EMANUEL, have God with them; and consequently have nothing to fear.

The Treasurer, *William W. Woolsey*, Esq. read the report of the Committee who audited his accounts, by which it appeared that,

The net receipts for the year, (including the monies received to aid in building the new Depository,) have been . . . . . \$45,131 25

The expenditures for the Year . . . . . 47,360 26

Parts of the Annual Report were then read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from which it appeared that



the issues of Bibles and Testaments within the year, (though the removal from the old to the New Depository, and the prevalence of epidemic fever in New York, caused a suspension of the business for more than two months of the past year,) were 28,448 Bibles and 26,537 Testaments, making with those issued in former years, 248,623 copies of the Scriptures.

Several resolutions were then *unanimously* adopted by the Society.

The Rev. Dr. John Woodhull, of New-Jersey, of the Presbyterian Church, moved the following resolution:—

“*Resolved*, that the Report of the Managers, now read, be approved and adopted, and that it be printed under their direction.

This venerable gentleman, is in the eightieth year of his age, and concluded his speech as follows.

Much, very much has been done, yet much more remains to be done, which calls aloud for perseverance, and increasing activity. Let us not forget, that our time for acting will soon be past, and that the night of death will soon overtake us, in which no man can work. He who now addresses you, will, probably, do it no more; one whose head is whitened with the frost of eighty winters, and who has laboured fifty five in the vineyard, may well conclude, that he has almost finished his course, and may be taking leave of the world, of the church, and its useful institutions. In this situation, it is no small comfort to feel assured, that the great work will go on, until the earth shall be filled with the knowledge of the Lord, as the waters cover the sea—and, until that universal song shall be heard, *Alleluia, for the LORD GOD Omnipotent reigneth!*

This motion was seconded by the Rev. William Ross, of New-York, of the Methodist Episcopal Church.

The Rev. Dr. Philip Milledoler, of New-York, of the Dutch Reformed Church, moved the second resolution:

“*Resolved*, That the thanks of the Society be given to the Board of Managers for their services during the past year.”

The motion was seconded by Hon. Chauncey Langdon of Vermont.

Hon. De Witt Clinton,

When I had the satisfaction to attend, some years since, an Anniversary

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Meeting of this Society, it was honored, I believe for the last time, by the presence of its venerable President, who has been since numbered among the illustrious dead. His mortal remains are mouldering in the grave; but it is humbly hoped that his immortal spirit is in heaven, enjoying the rewards of a well-spent life, the communion of saints and angels, and the smiles of the Almighty Father of the Universe. His worthy successor is, I learn with deep regret, disabled by bodily infirmity from attending in his place, but he has favored us with an emanation from his highly gifted mind. Like his predecessor, he was a statesman of the revolution, and has rendered eminent services to the Republic. After a life devoted to patriotism, illuminated by talents, and distinguished for independence and integrity, he has dedicated his setting sun to the diffusion of the light of the gospel, and has given all the weight of his elevated character to the support of an institution, which embraces within its purview, the highest interests of the human race. He too will, in the course of nature, follow, ere long, his distinguished predecessor. Let us render him, when living, the honors due to his high office in this institution—to his exalted merit—to the purity of his private, and the usefulness of his public life: And under this impression, I have the honor to propose the following resolution:

“*Resolved*, That the thanks of the Society be given to the President, for the address with which he has favored the Society on the present occasion, and for the lively interest which he manifests in its prosperity and success.”

On this occasion, and as intimately connected with this subject, I shall endeavor, with great diffidence, to illustrate the principles, enforce the objects and elucidate the merits of associations established for diffusing the Holy Scriptures. If it be admitted that the Bible is a revelation from God, intended for the benefit of man in this world, and for his happiness in a future state, it follows as an inevitable corollary, that its extensive circulation is a duty of the most imperative nature, and an interest of the highest character. However the various members of the christian community may differ about doc-



trine or discipline, they must all, notwithstanding, recognize the divine origin, and the sacred character of the Bible; like the radii of a circle, they must all emanate from a common centre, and all terminate in the same periphery.

As this place is neutral ground, on which all the contending sects of Christendom may assemble in peace, for the purpose of diffusing with pious zeal the knowledge of the Holy Scriptures, and of promoting, with concentrated effort, the great cause of religion, how deeply it is to be regretted, that different views should be taken of this subject, and that controversy should be excited as to the dispensation of the highest charity. For, alas! it has been contended that the Revelation of God to man should be modified or restrained by human agency. While this opposition proceeds from quarters entitled to the highest respect, and is enforced by the most ingenious appeals to sectarian feeling, to the passions and the imagination, it is our incumbent duty to resist all attempts to intercept the light of heaven from striking the earth. In maintaining the pre eminent merits of Bible Societies, let us not, however, lose sight of that charity which is the brightest ornament of the christian character; and let us not mingle acrimonious imputations in our vindication of a great and glorious cause. The citadel of benevolence and christian charity, may be defended without the use of poisoned weapons, and we may refute the arguments, without impeaching the motives, or wounding the feelings of our opponents. And let it be indelibly impressed on our minds, that the errors of wise men are, at least, entitled to sympathy, and that even the obliquities of good men incline towards heaven.

Whatever glosses may be thrown on this subject, and whatever disguises may be adopted, it is obvious that the opposition must finally entrench itself in the obsolete, exploded doctrine of the danger of illuminating mankind. And no person can take this ground without entertaining erroneous views of the fabric of human society, and of the high destinies of religion. In its full latitude and unqualified extent, it compels us to consider the ruler every thing, and the people nothing, and to substitute the exposition of the priest for the will of the Deity. As ignorance

is the patron of error and the enemy of truth, the diffusion of knowledge is friendly to the propagation of religion and the ascendancy of good government. If it teach man his rights, it also teaches him his duties. 'Truth and goodness,' said an illustrious philosopher, 'differ but as the seal and the print; for truth prints goodness, and they be the clouds of error which descend in the storms of passions and perturbations.'

To deny the full benefit of the Scriptures, in the most unlimited and unsophisticated shape, to all the family of mankind, is to assume the ground of our incapacity for the full reception of the revealed will of heaven; and the whole assumption is predicted on the most untenable premises. If the Almighty, in the plenitude of his goodness, has graciously condescended to promulgate his will to the human race, we cannot deny our capacity to understand the revelation without charging Divine Providence with an useless dispensation. And, if we take refuge in the pale of sectarian pretensions, and insist that the light of the gospel shall only reach us through the refracting medium of human illustration, is not this a virtual abandonment of the controversy? The Deity, in declaring his will, announced that man was able to receive, and ought to enjoy the full benefit of the revelation. And in contending that it must be conveyed in an exclusive channel, or only through certain selected organs, we fully concede that human nature may be rendered a fit depository as well as channel of divine truth. And, to borrow the language of a great philosopher, 'to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light.' Within this narrow compass is comprised the whole philosophy of the debate.

Mr. C. concluded his speech as follows:—

The Christian religion, armed with power, endowed with light, fortified by truth, and revealed by God—foretold in the prophecies, attested by miracles, sealed with the blood of the saints, and sublimed by the morality of Heaven, is thus presented to man, exhibiting him in a state of probation, and enforcing his good conduct in this transitory



state, in order to secure his felicity in the regions of eternal bliss. It places what Archimedes wanted, the lever of power on another and a better world, and controls all the operations of man in unison with the prescriptions of divine love.

Feeble and imperfect as this view is, it notwithstanding presents powerful inducements to encourage your animated perseverance and redoubled exertions in the cause of philanthropy and religion. Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven.

To this resolution, PETER A. JAY, Esq. replied, acknowledging on behalf of his father, the tribute of respect from the Society :

WILLIAM W. WOOLSEY, Esq. addressing the second Vice President, said,

SIR,

Having, for several years past, had the honor of being associated with the acting Vice President in the labours of this Society—feeling towards him that high respect and affection, which we love to entertain towards a character so pure and virtuous—knowing as I do, his devotion to the interests of the Society, the important services which he has rendered it, and his unremitted and arduous attention to the duties of his office—I have a peculiar satisfaction in offering to this meeting the following resolution :

“*Resolved*, That the thanks of this Society be given to MATTHEW CLARKSON, Esq. acting Vice President, for his constant, unremitted, and zealous attention to the concerns and business of the Society, ever since its organization.”

SAMUEL BOYD, Esq. of New-York, on seconding the motion, observed:—

That he had enjoyed the happiness, ever since the formation of this Society, to be an eye witness of the entire devotedness of the distinguished, and highly respected individual, to whom the motion referred, to advance the interests of this great institution; by giving his time, talents, and influence, in presiding over the deliberations, and co-operating in the labour of those, to whom was confided the management of its affairs; and that he considered it as a distinguished honour, to be permitted to second a motion, for the adoption of a resolution, which he was sure, was expressive of the opinion of every member of the Board of Managers. He concluded by saying, he was admonished, that under existing circumstances, he ought not to say more, but that he would have done violence to his feelings, if he had said less.

The Rev. John P. K. Henshaw, of Baltimore, Maryland, of the Episcopal Church, moved, and Joseph C. Hornblower, Esq. of New-Jersey, seconded the fifth resolution, viz.

“*Resolved*, That the thanks of the Society be given to the Secretaries and Treasurer, for their important services gratuitously rendered to the Society.”

The Rev. Dr. Milnor, on behalf of himself and his associates, replied to the vote of thanks to the Treasurer and Secretaries.

The sixth resolution was—

“*Resolved*, That the thanks of the Society be given to the Auxiliary Societies, for their contributions to its treasury, and for their exertions in distributing the Scriptures in their several districts.”

Rev. John Finley, of Baltimore, Maryland, of the Baptist Church, moved, and Mr. John Griscom, of the Society of Friends, seconded this resolution.

Rev. Benjamin Mortimer, of the Moravian Church, moved, and Rev. Dr. Alexander M'Leod, of New-York, of the Reformed Presbyterian Church, seconded the seventh resolution—

“*Resolved*, That the thanks of the Society be given to the several individuals, who, by their liberal contributions, have assisted in erecting a convenient building, for the accommodation of the Society, thus enabling it to



extend its operations, and to perform in a more acceptable manner, the important duties for which it was founded."

The last resolution was moved by *Theodore Dwight*, Esq. of New-York, and seconded by Rev. Mr. *Johnson*, of Newtown, Long Island, of the Episcopal Church.

"*Resolved*, That the Society learn with lively satisfaction, that the prospect of introducing the Scriptures into various parts of South America becomes more and more flattering; and that the Society will do every thing in their power to supply the wants and gratify the wishes of the inhabitants of that portion of our continent on this interesting subject."

Rev. Dr. *Milnor* then introduced to the Society Senior *Vicente Rocafuerte*, a South American, and a native of Peru, who made the following remarks:

Conscious, as I am, of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country, superior to any self consideration, impels me to break silence, and ask your indulgence.

Born in South-America near the equator, under the Spanish yoke, and inquisitorial fanaticism, how gratifying is it for me to meet here so many good Christians, the glory of America, and consolation of humanity. My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity in dress, and worship, are all clothed with the spirit of the true God, enlightened with the wisdom of the Bible, and united by the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in

the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the Gospel, they love their fellow creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism, and to extinguish for ever that monastic superstition; the enemy to every useful reform; that lever which shakes the earth, fixing in Heaven its point of support; which in the name and in behalf of Religion, sacrificed to its avarice the innocent race of Peruvian Yucas, condemned to the stake the unfortunate Goatinmozin, the last of the Mexican emperors, and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation, its application to the new governments of America is indispensable. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection; they are fighting gloriously for independence and liberty, but alas, liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel; those sacred books without note or comment are the true elements of social order. To promote virtue through the Gospel, is to fix on solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is in fine to attain the great object of this institution as new as it is admirable.

In the rapture of my patriotic exul-



tation, for the morality and liberty of my country, I would wish you might send, on the wings of Cherubims, thousands and thousands of Bibles and New Testaments, to South-America; that you could immediately establish, in Lima, an auxiliary Bible Society, I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by short-sighted bigotry, has deprived them till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the parent Society. Perhaps a great many patriots, and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and giving the Bible to the people, they will repeat what the Lord said to Joshua.

This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.

Yes, the new nations of America will enjoy the triumph of their Independence, and the felicity of their liberty, if they would organize their new institutions, following the spirit of toleration, of equality, and self-denial, so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitimacy of divine origin; its generosity must be the Holy Alliance suitable to Independent America. An

alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, insure universal peace, and form, from the myriads of the inhabitants of the earth, a numerous and Christian family as enlightened, as good, and as benevolent, as the members of this meeting. This same meeting is only a sketch, a miniature, of the large evangelical Society, that in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

Mr. William Scott, of Elizabethtown, N. J. has, by the gift of \$2,500, endowed a scholarship in the Theological Seminary at Princeton.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$2,120 41, from March 13th, to April 12th, inclusive, besides \$425 in legacies.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$1,175 07, in the month of April.

### Ordinations and Installations.

Feb. 26.—The Rev. ABRAHAM J. SWITS, was ordained to the Gospel Ministry, and installed pastor of the United Reformed Dutch Churches of Schaghticoke and Tyashoke, Rensselaer County, N. Y. Sermon by the Rev. Philip Duryee, of Saratoga.

March 19.—The Rev. LYMAN CASE, was ordained pastor of the Congregational Church and Society in Coventry, Vt. Sermon by the Rev. Mr. Wooster, of Fairfield.

April 17.—The Rev. AMZI FRANCIS, was ordained pastor of the Church



at Bridgehampton, L. I. Sermon by the Rev. Mr. King.

April 22.—The Rev. JEREMIAH SEARLE, was ordained to the Gospel Ministry, and installed pastor of the First and Second Reformed Dutch Churches, of Rotterdam, Schenectady County, N. Y. Sermon by the Rev. Samuel Kissam, of Bethlehem.

April 29.—The Rev. CHARLES BLANCHARD, was recognized as pastor of the Second Baptist Church in

Shepleigh, Maine. Sermon by the Rev. Mr. Ripley, of Portland.

April 30.—The Rev. JOHN WALKER, was installed associate pastor with the Rev. Abraham Wood, of the Church and Society in Chesterfield, N. H. Sermon by the Rev. Mr. Whiston, of Antrim.

April 30.—The Rev. HENRY AMBROSE MERRILL, was ordained pastor, of the Congregational Church in Shepleigh, Maine. Sermon by the Rev. Mr. Cogswell, of Saco.

## View of Public Affairs.

### FRANCE AND SPAIN.

THE war between these powers has at length begun. The French army is attended by one of the Ministers of the King, prepared alike to negotiate or fight. The Duke de Angouleme, who is nominally Commander in Chief, issued a proclamation on entering Spain, stating the objects of the war.

In this proclamation he states that all hopes had vanished of establishing in Spain an order of things compatible with the safety of neighboring states. The object of the war is stated to be to aid the Spaniards in liberating their captive King; to raise again the altar and the throne; to rescue the priesthood from proscription; men of property from spoliation, and the whole nation from the domination of a few ambitious persons, who, in proclaiming liberty propose only the slavery and ruin of Spain.

The danger arising to regular governments from the influence of liberal principles of government is much deprecated; and particularly, their influence on the French army stationed on the borders of Spain.

If the French army were really in danger from the influence of Spanish example or Spanish principles, a more appropriate and effectual remedy than war, would have been, to remove that army to a greater distance from the frontier. France voluntarily places a large army on the borders of Spain in the attitude of war; and when the blow is about to be struck she has the assurance to complain, that the principles of this army are in danger of being corrupted by their proximity to the Spanish territory and connection with Spaniards!!

Soon after this proclamation the French Troops crossed the Bidassoa

and entered Spain—a few French and Italian Refugees, not exceeding 150, or 200 in number, appeared on the banks of the river with the tricolored cockade, sung some national songs, and endeavored probably to entice the desertion of the French soldiers. This motley group was promptly dispersed by the discharge of one piece of artillery which killed 8, and wounded 4. The news of this important, this wonderful achievement was communicated by General Guilleminot to the War Minister, and by him to the Chamber of Deputies. The reading of the despatch was attended with true national enthusiasm and the Hall of the Chamber, resounded with cries of '*vive le Roy*,' and general acclamations. The despatch was ordered to be printed and distributed.

Such attempts made to magnify a petty incident in the commencement of a mighty war, shew clearly that the war is unpopular in France; that the *nation* has not yet entered into the views of the monarch and his ministers; and that the object of the Chamber of Deputies, was by *huzzas* and acclamations, to enlist the mighty influence of popular feeling in its favor. We strongly suspect that Bonaparte would have cashiered the General who condescended to notice so trifling an affair.

England has determined to remain neutral in this contest. She has however communicated to France her expectation;

I. That France is not to establish a military occupation of Spain, nor to force the King to any measures derogatory to his crown, or to his existing relations with other powers.

II. That she expects the dominions of Portugal will be respected.



III. That a frank explanation on these points was necessary in order that England might maintain a strict neutrality.

Notwithstanding these conditions which England imposes on France as the price of her neutrality, it must be still uncertain what course England may be compelled to pursue. A violation of Portugal would almost necessarily involve England as a party in the war.

Will the Spanish nation be able to hold out, or must it sink and be compelled to surrender the Constitution of its own choice, under the overwhelming power of France? This is a question interesting alike to the friends of pure religion and rational liberty.

That the French army will proceed to Madrid and occupy that capital, there can be little doubt. *There* they will probably organize a temporary Government for the Spanish Nation, round which they will rally the friends of ancient and absolute despotism, both civil and religious. Should the King of Spain fall into the possession of the French, he will be placed at the head of this Government, and his authority and influence directed against the constitutional authorities.

We are by no means sanguine as to the success of the Spanish patriots. The invasion of a country by a hostile army has been generally found to unite all classes in support of their own Government. But we do not calculate upon this result in the present instance.

The constitutional government has many and powerful enemies in the bosom of Spain, who adhere to their ancient prejudices, and consider the constitutional system as nothing less than disloyalty to the throne and impiety to Heaven. The foundations of liberty were not laid, as in the United States, by habit, education, the diffusion of the scriptures, and the practice of self-government. Nothing is more true than that habit will attach the affections of our nature, to any system of government, civil or religious, and that nothing but *knowledge*, can dispel the influence which it produces. We re-

collect that an attempt of Gen. Junot, when he occupied Lisbon, to cleanse the streets of that City from *mud* and *filth* which had been accumulating for years, was nearly attended with a general insurrection of the populace of that City. The monks raised an outcry that the *mud*, the *sacred mud*, of their streets, was in danger from unhallowed hands, and all the people said *amen*. Like the people of Lisbon, the Spaniards of the lower order are buried in profound ignorance and abject superstition; looking to Roman Catholic Priests for the forgiveness of their sins and sure passports to Heaven. The Clergy, of whom Spain was full, were deprived by the revolution of a great portion of their power and influence, and many of the lower orders of the priesthood utterly proscribed. The disbanded priests have been the instruments of sedition and discord among the credulous and ignorant populace, over whom they exercise unbounded controul. The materials therefore of faction, insubordination and violence, are widely extended; and the effect is already visible in the numerous guerilla parties or bands of the faith, which, organized under the influence of fanatics, have already distracted the kingdom and filled it with violence. We fear that these discordant and hostile bands cannot be united in defence of their country by the invasion of France; on the contrary, that the French will be viewed by the malcontents as friends, sent to deliver them from the present government, and to restore the true faith and the absolute King; and that broken by divisions, Spain may fall a prey to one of the most unprincipled aggressions, ever attempted upon an independent nation.

We still hope that such may not be the result; that the heroic perseverance and bravery which distinguished them in their resistance to Bonaparte will be found still to animate the nation; and that the same bravery and perseverance will now, as it was formerly, be approved by Heaven and crowned with success.

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### Obituary.

For the Christian Spectator.

DIED, in this city, on the 28th of April, the Hon. CHARLES CHAUNCEY, LL. D., in

the 76th year of his age. After a long and distinguished life, he has gone to his grave, with the hope of entering upon a new and



nobler state of being. He was born at Durham, May 30th, O. S. 1747. He early manifested a vigorous and rapid intellect, and intense application to the objects of his pursuit. His native powers were such, that without the advantages of a public education, he soon came forward, to a commanding eminence in his profession. Having studied law, with James Abraham Hillhouse Esq. he was admitted to the bar in Nov. 1768. In 1776, he was appointed Attorney for the State of Connecticut; and in 1789, was placed on the bench of the Superiour Court. As an advocate and a judge, he satisfied the public, that he possessed powers and attainments, of no ordinary character. In 1793, he resigned his seat on the bench, and retired from the business of the courts. From this time, he devoted himself, principally, to reading, superintending the education of his family, and giving lectures, to a class of students at Law. In testimony of respect for his talents, his acquirements, and his public services, the honorary degree of Master of Arts, was conferred on him, by Yale College, in 1777, and the degree of Doctor of Laws, by Middlebury College, in 1811. His mind had not been roused to activity, merely by the pressure of business, or the calls of ambition. He was excited to unceasing exertion, by an intense ardor which continued with him through life. His thirst for knowledge was unbounded. Few men have read so extensively; or with so deep an interest. Scarcely any department of literature, of history, of civil policy, or of theology escaped his attention. The rich furniture of his mind, was manifest to all those who had the opportunity of hearing him converse. In legal science, his investigations were profound and original. He did not content himself, with treasuring up a confused mass of forms and precedents. The practice of the law, he delighted to reduce to the invariable principles of justice. The relations and connections of these, he traced in his lectures, with a kind of professional enthusiasm. This awakened the interest of his pupils; among whom are numbered some of our ablest advocates and statesmen. On political subjects, he had enlarged and liberal views. While he considered all rightful authority as proceeding from the people; he saw the necessity of checks and balances, to give stability to government.

But that in which he felt his own high-

est interests, and those of his fellow men, to be involved, was religion. His intellectual endowments which were of so high an order, he believed to be given, by his Creator, for high and holy purposes; to be employed, in obedience to the divine commands. He had long been directing his views, to that invisible state upon which he has now entered. But he did not consider his own unassisted understanding, as a sufficient guide, in preparing for the retributions of eternity. He sought for the light, which neither learning nor philosophy can bestow. He looked for a revelation from heaven, and he believed that he found this revelation, in the volume which claims to be a message from God. In so momentous a concern, he was not satisfied to rest upon the opinions of others. He examined the evidences of Christianity for himself. He consulted the records of antiquity. He weighed the cavils of unbelievers, with the arguments which are adduced, in support of the scriptures. The result of his investigations, was a settled conviction, that the Bible is indeed the word of God.

But he did not confine his attention to the outworks of Christianity. He was sensible that he was bound to inquire, not only whether God has made a revelation; but *what* he has revealed. Though he had read, extensively, the works of able theologians, he was not disposed to call any man master. The tenets which he believed to be of the greatest importance, and the most clearly supported by scripture, were those in which the great body of protestant churches, are nearly agreed. Nor did he think it sufficient, to hold a system of speculative opinions merely. He knew that religion was intended, not only to enlighten the understanding but to influence the heart, and appear in the life. He early made a public profession of his faith, and as he advanced in years, the effect of religious considerations, on his feelings, appeared to be more and more happy; inspiring him with grateful recollections of the past, and serene anticipations of the future. After he had reviewed, in his last sickness, with deep emotion, the kindness of providence, to himself and his family, the slumber of death came upon him, gradually and gently, like the repose of the night, upon him who has faithfully performed and finished, the labors of the day.

### Answers to Correspondents.

W.; and J. P. W.; will be inserted.

P. R.; B. G.; C.; F.; F. W. H.; LOVER OF THE TRUTH; and G. S.; have been received.

The communication of C. W. B. is well written, but of too personal a nature. CLERICUS will find that his request has been complied with.

ERRATUM.—Last Number, page 252, c. 1, l. 30, for *when* read *who*.